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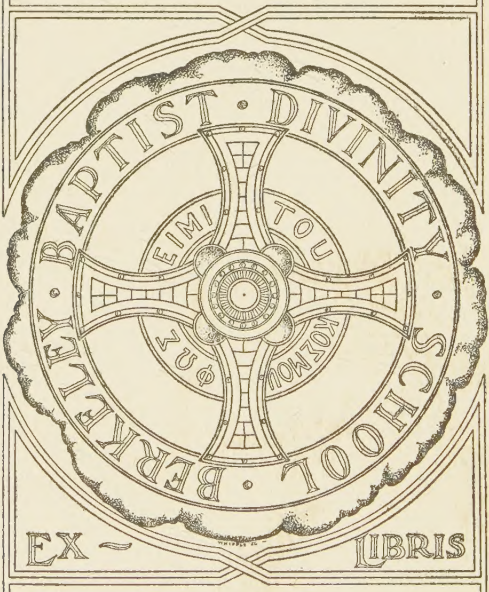

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PSYCHOLOGY AND RELIGIOUS EXPERIENCE

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BY

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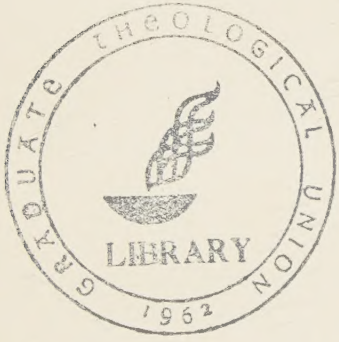

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TO MY WIFE

What's mere sand is demolished, while the rock
Endures; a column of black fiery dust
Blots heaven; but the air clears, nought's erased
Of the true outline.

Browning.

Those to whom the earth is not sacred will find
their heaven profane.

Mazzini.

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in Life
Provided it could be: but finding first
What may be, then find how to make it fair
Up to our means: a very different thing!
No abstract, intellectual plan of Life
Quite irrespective of Life's plainest laws.

Browning.

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FOREWORD

It is only with great reluctance, and in answer to the requests of many friends, that I have felt it to be my duty to write down something of the fruit of my thought and experience in the difficult field of the relation of the new psychology to modern pastoral work. My first idea was to produce a book in collaboration with my friend, the Rev. E. R. Micklem, of Mansfield College, Oxford, whose fine and scholarly work on Psychology and the New Testament Miracles is so well known. Circumstances, however, forced the abandonment of this plan, but I am glad to have this opportunity of acknowledging my indebtedness to Mr. Micklem for the collection of some material, and for criticisms of the first draft of my manuscript which have helped me to bring this study into its final form. The bulk of the manuscript has had to lie untouched for over two years owing to the pressure of other work, but further thought during that time has enabled me to make considerable additions which will, I hope, meet some needs of the moment which appeal to me as being very insistent.

It is unfortunate that the very word psychology, especially in connection with the work of the Christian ministry, should arouse a feeling of prejudice amounting to repugnance in so many minds. We are living to-day in a psychological age, and to condemn the work of the ministry to

unpsychological paths is to isolate it still further from actuality, and to give even more weight to the accusation that the pulpit is in a world of its own, and does not know how to apply its Gospel to life. It is not ours to choose the age in which we live. Many of us would like to go back to the days when a minister's duties and responsibilities seemed to be more clearly defined. But to go back is to refuse to face the facts of the life to which God has appointed us, and it is our duty neither to seek to alter the nature of our task according to our wishes, nor to impose ourselves on life with mere theoretical and academic solutions of its problems.

Just because the world develops, and man's conception of truth becomes fuller and deeper as his horizons widen, we must have a Gospel which relates itself to the present as well as to the past, and which can be shown to develop with the developing world because the very secret of its being is a life principle which acquires ever greater power and significance as it meets an ever more complete understanding of the nature of existence. I believe, therefore, that the message which is vital for the present is in essence the same message which was vital for the past, but that its efficacy waits upon our willingness to set ourselves with humility, sincerity and determination to the task of re-interpretation and re-application. What seems to be the inadequacy of the Gospel to the life of our day is not really an inadequacy of the Gospel at all, but a lack of vision and understanding on our part as we deal with it. Our present need is the need for a deeper insight into the nature both

of life and of religion, and it is my belief that as we gain that insight we shall be brought face to face with Him who has, for the present age as for every age, the secret of eternal life. We live in a complex and difficult time. Personal reality seems harder of attainment than ever it was—personal unreality more disastrous and more clamant. It seems to me that there can be no doubt that we are called upon to understand the necessity for redemption in a deeper way, and it is in an effort to contribute to the answer to that call, in so far as a single individual may, that the following study has been made.

Of its inadequacy I am profoundly conscious. The literature of psychology is vast, and clinical practice diverse in its principles and results. I do not therefore offer this as in any way a complete or technical study of the possibilities of personal restoration and integration that have been opened out by the new psychology, but merely that I may point out what I believe to be the Christian way of approach to these possibilities. In many places I have had to limit myself to suggestions which must be developed further by my readers, and the general principles implicit in what I have said will often have to be worked out more particularly by individuals for individuals. I realize, moreover, that certain metaphysical and philosophical problems have been raised in what may seem to be a cursory way, but this has not been because I considered them unworthy of fuller consideration, but merely because such consideration was without the scope of the book, even while the raising of the problems was necessary to its purpose.

I am conscious, too, that parts of the book may possibly give pain to some whose lives are firmly rooted in the Christian loyalty, and so I would wish to make it quite clear at the beginning that it is positions I am considering, and not persons. Often a definite yes or no involves error or one-sidedness, but without a definite yes or no the truth cannot be discovered. In an excellent study of the trends of modern sociological and scientific thought, Mr. Lawrence Hyde says—speaking of the sensitive man's realization of the depths of life, and difficulty of its problems: "The man must *do* something as a result. He cannot afford to wait until Science has one day evaluated these manifestations by indirect means. He knows that if he does not follow his intuitions he is perjuring his soul. It is only the man who has never been tormented by the beauty and mystery of life who can talk complacently about maintaining a suspended judgement." We realize that it is "by affirmation that has in it the possibility of mistake" that the truth becomes known, but it must be by affirmation, and until such time as Christianity has taken possession of this new knowledge, a man cannot and dare not withhold his testimony to its usefulness just because he is aware of the inadequacy and incompleteness of that testimony.

The matter of giving illustrations in a book like this is a difficult one. It is obvious that many of the points discussed need concrete illustration if they are to be valuable; but it is equally obvious that the cases cited must not be recognizable, and it is perhaps only necessary to say that whilst all the material used has actually been verified, most

of it over and over again, not only in the work of one, but of many analysts, none of it can be directly related to individuals. Terminology has also been difficult. While I have attempted to avoid a special vocabulary, I have had to use some words in the technical sense which they have in accredited modern psychological writing. It has not always been possible to stop for definition, but it is probable that their meaning will be clear to all my readers. Where this is not the case any reliable psychological work will give the necessary clue.

I wish gratefully to acknowledge my indebtedness to several friends. It will be obvious to anyone who knows his work that I owe much to Dr. Oman, of Westminster College, Cambridge. Though he has not seen, and is not responsible for, anything I have said in this book, and might not, in every case, agree with my arguments, I should like to record my gratitude, both for the quotations which I have made from that extraordinarily illuminating study of his on "The Sphere of Religion," in *Science, Religion and Reality*, and for much that I have learned through conversation with him during the years of our friendship. My thanks are also due to Dr. Oskar Pfister, of Zurich, and to Dr. P. J. Maclagan, who encouraged me in the first place to write on the subject of the relation of the new psychology to the Gospel message; and to Professor the Rev. N. Micklem, M.A., of Queen's College, Kingston, Ontario, and the Rev. James Reid, M.A., of Eastbourne, as well as to my colleagues, Professors H. G. Wood, and the Rev. J. R. Coates, M.A., of the Selly Oak Colleges,

for their kindness in reading my manuscript, and for helpful suggestions as to the way in which my material might be most acceptably presented.

I also wish very especially to express my obligation to Miss A. G. Croll, M.A., for all the invaluable assistance she has given me in the revision and preparation of my manuscript for publication, and for much helpful and suggestive advice.

W. F. H.

CHAPTER I

PSYCHOLOGY AND THE CHRISTIAN MINISTRY

As we have said in the Foreword to it, the present book does not attempt to be a complete or technical examination of the methods and possibilities of the new psycho-therapy. What it does attempt is to suggest the Christian way of approach to its discoveries, and the Christian way of using them in dealing with the problems of ordinary pastoral work. There are many psychological works which are intensely interesting and very informing; but their effect on the reader is, generally speaking, to make him feel that the subject is so difficult as to render it impossible for him to work out its practical implications. On the other hand it is no doubt true that many readers of psychology have sought to work out such implications for themselves without adequate knowledge, and consequently with disastrous results. It is therefore with the constructive (i.e. the religious) attitude of mind to the new knowledge, and with its practical implications, that the writer is mainly concerned, and this means that neither ultimate psychological positions, nor systems of theology, can be discussed in detail. A great many of the discussions between psychological schools are academic, and probably the truth is to be gathered

from the contributions of many schools. Indeed, it is the case here, as so often elsewhere, that what produces a school is too great an emphasis on one particular side of a question, or on one particular discovery; and if Christian ministers are to be helped by the psychology of to-day, they must be prepared to learn from the most unexpected quarters, and must not be biassed against psychologists who do not adopt a religious view of the world. They must also learn to distinguish between psychological facts and such metaphysical theories as may be based on them. We believe that it will be found that the strictly psychological conclusions which scientific investigation has yielded are not merely compatible with religious theory, but in the last resort can be truly understood only through a religious interpretation of the Universe. Moreover this belief finds confirmation in the fact that religion, rightly understood and interpreted, has been proved, over and over again, to lead to mental and physical well-being, and that lack of religion has often prevented a psychological cure.

This is not to suggest that men and women can be saved in a religious sense by any trick of psychology, or that psychology can ever take the place of theology; but it must be borne in mind that theology is the interpretation, not only of historical fact, but of religious experience in relation to it, and that religious experience, because it involves personal states of mind and feeling, is within the province of psychology. Hence to ignore its findings is to do disservice to the cause of religion and theology, because it is to refuse the aid of a science which will help us to discriminate between

the healthy and the unhealthy in experience—a matter which is the more important in that no valid theology can be based upon, or involve, an experience which is morbid.

It is true, of course, that the knowledge placed at the disposal of the ministry by the new science does enlarge the sphere of the pastor's work and increase the weight of his responsibility to a very considerable extent. This fact alone has been sufficient to make some ministers shirk a fair consideration of it. Yet when one considers the two-fold duty of the minister,—to present the truth as adequately and as objectively as possible, and to attempt to remove all those personal and individual hindrances to vision that render the truth powerless even when it is adequately presented,—one is driven to the conclusion that if the problems of the present day are to be tackled at all it would be worse than foolish to neglect the knowledge that is its especial possession. If a minister is to present the Gospel message effectively it is essential that he himself should not be determined by purely subjective motives and prejudices. If he is to make that message accessible and vital to others it is equally essential that he should understand their possible unconscious inhibitions and difficulties. In many cases where a minister does not succeed in dealing with a difficult situation, he never dreams that it is *he* who has failed, and that because he sees only the apparent, and is ignorant of the real, facts of the case—facts which a

greater knowledge of mental processes would have made clear.

The trouble to-day is that much of what should be the most important work of the ministry is not being done at all. Nonconformity, for instance, has stood for the freedom of personality, which it has always held to be sacred. This is indeed a fundamental truth, but it has often led to a false sense of independence, with the result that many people would resent their ministers asking them questions about anything that mattered. That is not to say that a minister should feel that he has a right, just because he is a minister, to know the inner facts of other people's lives. He has none. No one has ever any right to demand or to force confidence, and a minister, especially, will speedily lose his influence if people think that he considers himself justified in doing so. But unless his personality is such as will induce people to open out their difficulties to him he is not of much use in the ministry. It is very noticeable to-day that the real pastor gets far too much pastoral work to do, and the minister who is not a real pastor gets practically none; but we would affirm that where there is no real pastoral work, many people remain untouched by the liberating power of the Gospel.

This does not deny the value of preaching. In its own place it has a purpose to serve; but one has to remember that it is in great part fulfilling that purpose when it brings to a minister individual people who have been awakened by his message. It is one of the limitations of the preacher that he has to address at the same time people with very different types of mentality, and the word which

may be helpful to one may be positively dangerous to another. Moreover there is a system of defence in the human soul which makes it difficult for any sermon to do what could and should be done by individual, personal dealing. It often happens that the apparent difficulties in the hearer's mind—those, that is, of which he himself is conscious—are only symptoms of the real difficulty. There is nothing so hard to deal with as the "blind spot" in the spiritual eye. This is constantly illustrated by the fact that people apply to others the message of which they themselves stand in need. Individual work on the part of the minister, and the understanding of individuals by him, is therefore absolutely essential, and it is here above all that psychology is useful.

Of course there have been innumerable men and women with no knowledge of psychology whose intuitions about people have been clear and sure. But psychology helps us to understand the true ground of such intuitions, and may help others who are not naturally so richly endowed to develop faculties which would otherwise have remained dormant. Moreover the finest untrained insight is often at a loss when dealing with certain cases where the irrational element is dominant. So what we would wish to do in the present discussion is to hold a *via media* position between those who regard pastoral work as a matter of personal genius pure and simple, and those who think it merely the outcome of psychological research. Nothing can make up for a lack of personal insight, but no one can afford to do without that knowledge of the thought and experience of others which can

only be acquired by serious study. To such an extent do we feel this to be vital and true that we hope the time is not far ahead when there will be classes at the universities where ministers may avail themselves of this knowledge, and when it will form part of the training of all theological students.

That, however, is still in the future. In the meantime it would perhaps be in place here to examine some of the prejudices and misunderstandings which at the moment not only hold people back from a willing acceptance of the help made available by the new psychology, but make them definitely antagonistic to it. There is first of all the difficulty involved in the very term analysis. This has come to be largely connected with sex in the Freudian sense, but we would suggest here that neither an unfortunate connection, nor such a destructive use of the process as has undoubtedly sometimes been made, touches in any way either its actual or potential helpfulness. It only serves to emphasize the necessity, which we have already noted, for its being used by Christianity for the building up of truly integrated personality, rather than by materialistic science for experimentation with it.

It is however not only the connection with Freud which has aroused prejudice, but perhaps even more a very strong, and not wholly rational, feeling that both the analyst's part of exploring the hidden depths and springs of personality, and

the patient's part in submitting to such an exploration, denote a certain morbidity of character and outlook. It is true that considerable morbidity has been manifested in the popular pre-occupation with analysis, but it is true also that much personal morbidity does actually exist, and that it must be dealt with by the very psychology with which it is connected. So we do not wonder at a natural caution with regard to it. It is the deep things of life and character that are at stake. One has only to think of the hesitancy with which one undergoes a vital operation, and the experience and skill which, purely as a matter of course, one demands of the surgeon who performs it, to realize how fine must be the qualities of character, vision and purpose that one must ask of anyone who attempts to adjust the delicate machinery of the human mind. But just as one undergoes the physical operation for the joy of the health that is thereby renewed, so one should be willing to accept psychological help for the sake of the balance and harmony of mind which it gives or restores. It is both disastrous and foolish that we should be so eager to heal the diseases of the body, and yet accept so much as a matter of course the morbidities and nervous disorders that abound in modern life; and we are definitely wrong when—as we so often do—we look upon the people troubled with these disorders as blameworthy because of them. At present many of us are apt to think a person strange who seeks the help of an analyst, but we hope the time will come when it will be thought moral cowardice not to do so in cases of obvious need, and when more of the right kind of help will be available. For the

restoration of harmonious personality is not only an individual but also a social concern. Some people have a morbid love of introspection and make analysis a pastime, but that should never escape the insight of the good analyst, nor should it deter sincere people who are in real difficulty from seeking the help of a trustworthy person.

It must also be remembered in discussing this popular fear of morbidity in connection with the new psychology, that morbidity may be manifested as much in an over-great resistance to an analyst as in a too eager desire to go to one—that it may be shown in a terror of entering the sphere of personal difficulty just as much as in an unnecessary curiosity concerning it. All these reactions are in themselves symptoms of inward disharmony which real insight does not fail to note.

Indeed in the man who really cares for his fellows there can never be any sort of pleasure in exploring the dark places of their lives, and it can only be the constraint of a true affection that will compel him to enter into and share the darkness that he may, in the providence of God, turn that darkness into light. The test of a man's normality in this matter is that he is more interested in people after they are cured than when they were sick! A pastor, for instance, when he is right in himself, will often out of his real sympathy, unknowingly and unmeaningly invite confidences which he himself would have been afraid to ask. If we may go back to our medical analogy we would say that

just as there are physical wounds on which the physician or the surgeon would never, apart from the possibility of their healing, willingly look, so too there are wounds of the spirit which one would rather, for one's own peace of mind, avoid. None of us *likes* to look at these things. We would even go so far as to say that no one who *likes* to look at spiritual wounds has a right to attempt to heal them. But the question at issue is not our own peace of mind. Diseases of the mind and soul have far too long been suffered casually because of our natural reluctance to look at them, and we have excused ourselves far too often for our responsibility concerning them by pretending that we were far too healthy-minded to know that they existed, or by accepting as inevitable the miseries and insanities that wreck innumerable lives. These things do exist. It is, as of old, those who are sick who are in need of a physician, and not those who are whole, and are those of us who have taken upon ourselves the office of the Christian ministry to trust to outsiders to deal with the crying need of our people for healing? After all it is not for us to say whether we will look at spiritual wounds or not! The question for us is simply whether—the spiritual wounds being undoubtedly there—it is in God's appointment for us that we deal with them!

It is a very serious thing when a minister erects defences which prevent people who are in real distress and difficulty from telling him things, often terrible, sometimes blameworthy and sometimes not, which trouble them. It is easy to take up the position that God, and God alone, can heal. There

is a very real sense in which this is true, but unless it is looked at rightly it can be made yet another excuse for shirking our own share as His servants in His healing work. For if human means are used to preach the Gospel, then human means may equally be used for the Divine purpose of mending the broken, and there are questions which we must put to ourselves before we refuse to avail ourselves of the new knowledge. Can we justify ourselves if we turn away from the real personal problems of life which come to us not because we seek them, but because troubled people in their helplessness bring them to us? Can we refuse to hear and understand, and so go on disregarding, or not seeing, those points of human distress at which we might, in faith upon God, have applied the redemptive word of the Gospel? Moreover what kind of victory have we won if human trouble paralyses us so that we—determined by our own human shrinking and not by our faith in the divine working—cease to be able to see how God's grace is both available for, and adequate to, the need both of ourselves and of those whom we would serve?

Our emphasis on the need for pastoral work that shall take into account the findings of the new psychology must not however be hastily interpreted as implying a suggestion that it is either wise or desirable for all ministers to attempt to practise psycho-analysis. It has been the author's experience that it would benefit every minister, quite apart

from health or disease, if he knew something of his own psychology through a Christian analyst, but that neither ministers nor doctors can safely analyse other people unless they themselves have been analysed. But even so the very last thing we wish to suggest is that it would be safe or justifiable for ministers to think that technical analysis is necessarily within their sphere. There is a sphere within which, if they understand their own psychology, and certain ascertained psychological facts, they can use their knowledge in pastoral work without psychological terminology. Psychology is, in part at least, a science of definition, and the technical language in which it describes the workings of the human mind implies merely a deeper and more conscious understanding of things which real pastoral genius has always perceived. That is to say that psychology is no mysterious arcana, no realm of dark and dreadful secrets, but rather a widening and defining of the path that commonsense has always walked in, to the end—if it is rightly used—of exorcising the dark and dreadful in life.

Everyone cannot be possessed of pastoral genius, and it is of great value to the ordinary minister that his intuitions should have been described in such terms as bring them into the conscious sphere, and so make them intellectually and practically available. For if it would be unwise for the ordinary minister to deal with the serious ills of "the mind diseased," he must at least be able to recognize the symptoms of a trouble that is beyond him, and to be honest enough and humble enough to advise the aid which he cannot give. At the same time

the human character, in the process of its development, goes through many little ordinary mental and personal difficulties and distresses—the common colds, the influenza, the measles of the mind—and every pastor should know the symptoms of these, and be able to deal with their causes. It is only when they are left that they become dangerous, and may cause a hurt that rankles to the poisoning of the whole personality. For his encouragement the pastor should remember that very often in these minor troubles no technical help is necessary. The making of a point clear may be all that is needful, and the normality of the psyche (our ally and justification in all this work) grasps and uses it.

But there is, as we have said, another sphere—that of the technical and medical analyst—which lies completely outside the scope of the ordinary pastor, and he should be very alert lest haply, through over-confidence or ignorance, he attempt to enter it, to his own hurt and the hurt of those whom he would aid. The fact is that at present a problem faces both the ministry and the medical profession. Doctors often fail because they suppose that the higher values of life, and a religious relation to it, are beyond their province. Yet without unity of view and purpose inward harmony and happiness are impossible, and many a physical and nervous invalid needs a new outlook, and a completely different attitude to reality, far more than he needs physical help. The giving of that new attitude might not be within the doctor's province, but he should realize the good, and accept the possibility, of co-operation. One of the tragedies of the present situation, from the

point of view of the mentally and morally sick, is the unfortunate suspicion, the one of the other, of the ministry and the medical profession. Every minister is greatly helped by having a wise Christian medical friend, and every doctor by knowing a sane and well-balanced minister. The present writer cannot be sufficiently grateful for deep and life-long friendships with members of the medical profession, which have convinced him, as nothing else could have, of the vital necessity for co-operation.

The various difficulties which pastoral work involves are far too many to enumerate here, and in any case their treatment does not belong to the present chapter. The following, which are some of the more obvious, are given merely as an indication of the kind of thing that should fall within the province of the pastor. They, and others, will be dealt with more fully in the course of the book. Who of us is there who does not know a number of people who, if we may use the Irishism, are never happy unless they are miserable? If you meet them in the street and tell them that you are glad to see them looking so well, you will at once be conscious that they are hurt, and they will explain to you that their looks never pity them. Usually you then begin to sympathize—which is precisely what is wanted of you; and you have thereby done no good, and probably some harm. Another common difficulty is indicated by the words of the Apostle: "to will is present with me,

but how to perform I know not." We meet people who are divided against themselves. They know what is right and they wish to do it, but at times their wills become paralysed, and they fail. Surely any minister who has had in his work the heart-breaking experience of having to try to help such people, would welcome the knowledge which might enable him to lessen the temptation, or to remove it altogether, by removing an unconscious obsession. It is true that there must necessarily be conflict in life, for character comes through rowing against the stream, and not through floating down with it. Yet, while there are conflicts which are healthy and invigorating, there are, also, those in which a man fights helplessly, and in the dark, with an assailant who is both unseen and unknown. Readers of religious biography will have noticed how often men who were faithful and selfless ministers of Christ have ceased to have within themselves the joy of salvation, and, while they have ministered to others, have felt that they themselves were castaways. Those acquainted with analytical psychology will suspect that in these cases the real man was chained and bound, and they will know that, if their diagnosis is correct, he might have been freed without much trouble, and that his work would have become joyful to him.

Similarly, there are many in the ministry, and in our Churches, who, while believing in God, and indeed believing in Him with a conviction which they would not yield, have yet no feeling sense of His reality. We have known of people who have prayed for twenty years and more without any

sense that they were praying to One who heard. These people are often in positions of responsibility in religious work. They speak about the love of God the Father with great intensity. They are not dishonest when they say that they are sure that that love is a fact, but the joy that comes from personal realization, from the drawing out of the feeling-interest, they do not know. The number of such cases would seem to be very great, and the causes which produce this lack of feeling in them will often account also for the apparent irreligion of others.

Again there are the people who misinterpret every kindness, to whom, in fact, it is dangerous to be kind. And there are the people whose suspicion and bitterness never give you a fair chance, and who invariably say "no" to your "yes", and "yes" to your "no". Others whom it is difficult to help are those who are apparently earnest in their desire to be of service to their fellows, but will bring to the thief and the drunkard a sympathy, understanding and charity that they never show to those who are on a plane of social equality with themselves. In similar case are those who fight for love instead of manifesting it. Their theory is perfect, but when you touch them you are reduced to saying, "I do not like you, Dr. Fell, the reason why I cannot tell." These, too, are people who can be helped by a pastor with adequate psychological knowledge.

The misfortune of which we become more and more deeply convinced lies in the lack of this knowledge, or in the fact that many who have it are bewildered by it, and cannot see either the right

method of approaching it or the right way of applying it. Let us look at the ministry objectively. It often happens that young men come to it with no experience of life. They have spent many years in dealing with historical facts and theories, and in gaining some theoretical knowledge of how to treat people in various different circumstances. This is all very well, provided the whole study has been not only a personal discipline, but also has enabled the student to interpret God's dealings with him and with others in life. The danger is that we seldom see ourselves as we are, and the minister may become a kind of religious commercial traveller handling wares which do not belong to him.

We shall never be on thoroughly sound ground in religious work until we realize that the Gospel is not a *word* only, but a *life*. A great many of our theological battles would be seen to be beside the mark if this were realized. The ultimate verification of religion is the kind of personality, and the type of community, which result from it. But it is not fair to judge religion by religious people, because, as we have said, many such people are unconscious of their faults; they may be sincere, but their will is necessarily inoperative in connection with these unknown faults. If, then, psychology enlarges the sphere of our vision, of our knowledge of ourselves and of the unconscious things which impede us on the one hand and impel us on the other, it is to be welcomed as the natural ally of religion.

At the same time, just because we are considering

the possibilities of psychology as the ally of religion, and consequently must very largely limit ourselves to them, we would especially wish to guard against the implication that our belief in any way involves a lack of appreciation of the great and saintly souls who have always been produced by Christianity—the "cloud of witnesses" in whose lives and testimony we find both inspiration and hope. Of its very nature Christianity, wherever it has been real, must have manifested itself in those types of personality which more than anything else authenticate its power of redemption. We would only say that they have been great because they have been open to life, and selflessly sincere with God's will as it met them in all life's circumstances. In all ages God's people are dependent upon the same spirit of truth which the Saviour promised, but that is not to say that that spirit may not work for us to-day partly through a discriminating and fearless acceptance of the material afforded by a new branch of knowledge. We are living in an age of peculiar psychical unrest, and the religious mind will not deem it apart from the providential ordering of God that important psychological discoveries should give the key to the allaying of that unrest. It may well be that it is God's will for our special stage of development that we should be forced into a deeper comprehension of what personal reality is through a religious interpretation of the new psychology.

CHAPTER II

RELIGION AND PSYCHOLOGY

Our statement in the last chapter that the science of psychology, rightly regarded and rightly used, may be of inestimable help for religious work, depends for its validity on what we mean by religion. If we think of it as a relationship to God and to life which makes for harmony of soul and truth of character, then inevitably psychology must be of importance to it. If, on the other hand, we regard religion as concerned solely with the proper observance of rites, the external performance of legally prescribed actions, and the holding of orthodox opinions, then psychological considerations will not affect it. Fortunately no thoughtful man would deny that religion and life must be of one piece. Religion must affect life by altering character and transforming and renewing thereby the social relationships that depend upon it. Even those who make no claim to be religious are unanimous in holding the man whose religion does not affect his character to be a hypocrite, and indeed it would be difficult to see how a God of truth could have pleasure in the worship of His children unless that worship had some relation to the realities of the world in which He had set them. Furthermore, if God is, then the world which He has made must have in it a unity of purpose. To say, for instance,

that science and religion must necessarily be opposed, is really to deny that religion has any right to existence, for it is to say that the God of religion is not the God of the world. Fortunately this denial arises largely out of such loose statements as that psychology and science are in conflict with religion, when all that can be asserted is that some psychologists and some scientists are opposed to it. Such statements as these only reveal a biassed attitude of mind and a blindness to actualities, and can be dismissed for what they are worth. Once we grant that God is the ground of the Universe, we may very properly conclude that any investigation which causes us to know the nature of the human soul and its workings will help to increase our understanding of His ways. The man who really understands religion will not only fear science, but he will have a deeper and more reverent view of the method and purpose of God as they are manifested both in Nature and in Grace. The true principle of Christian thinking is not a permission to us to interpret life according to our own theories, but a demand upon us to understand what the facts of life are, and then to discover their meaning in the faith that God made our minds to respond to that objective truth of things which is a manifestation of His Being and purpose.

Professor James Ward has defined psychology as the science of individual experience (understanding by experience not merely, nor principally, cognition, but also, and above all, conative activity, or behaviour).[1] The so-called New Psychology has gone much further, opening up depths of

[1] Ward, *Psychological Principles*, p. 28.

the human mind that were hardly suspected through its doctrine of the unconscious, and the stress which it lays on the importance of feeling-attitudes. At first its attention was mainly directed to mental disease, but it was speedily found to have a bearing upon character and conduct in normal individuals, and to refer back to the springs of human action and motive. It has, moreover, confirmed scientifically the contention of poets and moralists that an essential part is played in life not only by instinctive impulses but also by ideals. It has been said that "recent psychology has turned its attention to the heart," and therein lies another evidence of its intimate connection with religion.

The discoveries of the New Psychology have indeed been so far-reaching, and its accomplishments in the sphere of healing so great, that many—among whom are some whose education should have safeguarded them from the error—have attributed to it powers and prerogatives to which it has no claim, and have accepted it as explaining all religion in terms of purely subjective feeling states and desires. On this account it is necessary for us to lay stress on the objective reality involved in human experience.

It would seem strange to us if an oculist, realizing what was required for the healthy and harmonious working of the eye, proclaimed that the outer world was an illusion; for not only is the eye meaningless apart from the outer world, but also it is scientifically true to say that the eye is largely what it is because of its reaction to the outer world. The fish that have dwelt for generations in sunless

caves have lost their faculty of sight. In other words the eye is part of a system of objective reality, and it finds its meaning only in relation to that system. It is the same with the psyche. The psyche is part of the real world; it involves and implies that real world, and it can find its meaning only in relation to it.

Psychology is therefore insufficient in itself just because, like religion, it has no meaning apart from a system of objective reality. If it were a mere subjectivity, it would be an illusion, but if it is a subjectivity conditioned by what is objectively real, it is not an illusion. Let us look again at our illustration of the eye. We have seen that while the adjustment of the eye is vitally important, it is meaningless apart from the world which it is intended to see. We have also seen that the eye could not be what it is apart from the world, and that its structure is the result of response to its environment. That is to say that there is a purposiveness in nature relative to the eye, and in the eye relative to nature. The same is the case with the psyche relative to objective reality. The soul could not be what it is, even though at present it is imperfectly developed, apart from the call of, and response to, an objectively real universe. It is here that we differ from those psychologists who regard religion as an illusion because they consider it a projection upon the world of merely subjective desire.

The argument must be carried into the enemies' camp. Might we not say the same of all psychical

life, and indeed of science itself (which some psychologists regard as the only reality) and reduce everything to illusion? But where then should we get the category of reality whereby we should know it was an illusion? Science is ultimately a description of what the scientist calls facts, but these facts themselves are in a sense psychical, because they depend on the interpretation by the mind of subjective impressions made upon it, it must be presumed, by an objective something. Unless this objective something exists then science is the vainest of vain illusions; but actually science does, for its working, posit a material universe acting according to ultimate laws which, if they are still only partially, and in some cases falsely, apprehended, are yet apprehensible by the human mind. Religion, in the same way, posits the existence of a spiritual universe, wherein values and not laws are ultimate —values which, like the material laws, may be falsely and imperfectly apprehended, but like them too are apprehensible. These scientific and religious interpretations are the work of the psyche responding to different aspects of life, but it is the same psyche in both cases with the same capacities for grasping objective reality, and the same possibilities of projecting subjective ideas upon it and so misapprehending it. To talk of a certain interpretation of sense impressions as being the only reality is to fail to account for the rest of our experience.

The materialistic psychologist would argue that art and religion are retreats from reality[1]—that to

[1] The difference between art as phantasy and art as reality is psychological. The highest art may be phantasy and reality at the same time—a compensatory phantasy to the artist and a message of fact to the world. The artist may never benefit by it because for him the world of his

posit a god who is apart from the world is to posit your own desire for shelter, and that to posit immortality is to posit your longing for permanence, and for the absolute value of true affection and personal worth. He is prepared, that is to say, to limit his recognition of facts to the natural, and to dismiss the religious affirmation of a supernatural as a mere projection of subjective desire. Here we may quote Dr. Oman's statement that "the supernatural is the special concern of religion, and nothing else is concerned with it in the same way as religion. As here used the supernatural means the world which manifests more than natural values, the world which has values which stir the sense of the holy and demand to be esteemed as sacred." [2] Why, if these values are mere phantasy, should the psyche apprehend and respond to them? Why, in a world that answers to no hope, should there be hope—in a world that has no ultimate worth should there be a sense of worth —and why should we be left to regard as our only reality a description of the conditions of life when life itself is denied meaning?

After all we must remember that science, like art and religion, can only exist in the psyche and for it, and that it, like religion and art, is only one method of the interpretation by the psyche of the impact upon it of external reality. The scientist would, of course, maintain that the facts interpreted

creation is a dream world in which he never really lives when he wakes. But of all art that deals honestly with reality one may make Richter's prophecy: "There shall come a time when man shall awake from his lofty dreams and find that nothing is gone save his sleep."

[2] cf. Dr. Oman's essay on "The Sphere of Religion" in *Science, Religion and Reality*, p. 297.

by religious experience do not belong to the order of external reality at all, but are projections upon that reality of purely subjective ideas. But he must then go on to explain why the human psyche should have such conceptions as those of a beyond, God, freedom, immortality, right, etc. It is not sufficient to say that God is a projection of our idea of earthly fatherhood, for prior to such projections God is simply apprehended as the Beyond that has power. And moreover, why, in any case, should the psyche rise from its knowledge of an earthly father to the conception of a father in heaven? Surely just because that is the way the psyche is made—because it is essentially and permanently and universally of its nature to do so, and because its nature is an integral part of the final order of things. The transference of home feelings to the universe is not necessarily projection at all, although in the child race and the child mind such transference may happen through the process called projection. It is also the outcome of developed intelligence working intelligently on its experience, and accepted by the unified self-conscious personality as involved in a rational conception of the universe. It is only projection when the idiosyncratic and adventitious is read into it. The truth is that we are suffering in all discussion of it from the serious inadequacy of the term projection. *What projection really is is a wrong interpretation of objective reality due to a wrong subjective state of the psyche.*[1] Prior experiences

[1] cf. Dr. Hadfield's definition of projection (*Psychology and Morals*, p. 34). "Repressed complexes which we refuse to recognize tend to attach themselves to persons and objects of the outside world. Thus, we condemn in others what we refuse to admit in ourselves. This is

and feeling states have so distorted the mind that the impact of reality upon it is misinterpreted, because the impact cannot be separated from inadequate and corrupt associations. One might say that reality comes to the psyche through the process of projection much as light comes to a room through a window with a bull's eye in it, but one has to remember that it *is* reality that comes, even though its aspect within the psyche may be as unilluminating as the filtered light. The savage thinks there is a Beyond. He is right. There is a Beyond. But he interprets that Beyond according to the state of his psyche, and he is wrong. It is natural to the human psyche to personify, and in fact we only come to know our fellows as persons at all through this principle of subjective interpretation which is in us. Nor is there any reason to suppose that its subjectivity renders it invalid. Everything which we know of the world as a world makes it natural to us to posit intelligent personality as its ground. Indeed those who refuse to do so really end by regarding themselves, and others whom they define as persons, and whose intelligence is equally limited with their own, as the only intelligence in the universe. This position is ultimately little different from that more primitive one which has been the mark of religion whenever man has deified himself. When this has happened, as it did for instance in the later Roman Empire, humanity has been enslaved and

the principle of the objectification or projection of our complexes. The principle may be stated thus: 'Our relation to the outside world is determined by our relation to our own complexes.' The point which we wish to make is that the term projection in much modern psychology is used in a greatly extended, and therefore illegitimate, sense.

demoralized through the denial of a real value and purpose in personality. For when man deifies himself the seeds of death are in him, because he implicitly asserts death and not life, and ultimately dies in a godless and meaningless world. He has reduced the sacred to illusion, and everything else to the shadow of illusion. His religion has become the cult of the dying god, and there is no resurrection.

We must however guard here against a misapprehension. We have agreed that reality can never be otherwise than subjectively interpreted because the individual consciousness is a subject. But we must not imagine that all subjective interpretation is right. The deification of man by himself is an actual subjective state. In itself that is neither right nor wrong. What makes it the one or the other depends upon the rightness or the wrongness of the judging psyche, and the validity of the judgement is in its turn proved or disproved by the quality of the life it produces. It is easy enough to explain religion away as a projection, but nothing has really been done until the existence of projection itself as a process of the human mind has been explained, and proved to be less reliable than scientific hypothesis as a method of arriving at objective truth. A truth of some kind obviously exists apart from either hypothesis or projection, but both equally may be methods by which the race arrives at it. The scientist projects his hypotheses on to the material world, and in course of

time the material world either justifies them or proves them false. There is no possible escape from the sifting process. An hypothesis that something or other were non-poisonous would not be allowed to stand after several people had been poisoned by it. In the same way the religious philosopher projects his needs and desires upon the social, personal and spiritual world, and that world also justifies or rejects them. Nor is the sifting process less drastic here, if only we had the eyes to see—or, in view of the social and personal discord around us, is it less gravely necessary. Indeed it is just the effect of the social and personal environment on the psyche, producing either harmony and integration, or disharmony and disintegration, which vindicates the truth or falsehood of projections which may in the first place be subjective in a merely individual and not a universal way. Browning has caught the idea both of the human need and of the guarantee of the thing that fulfils it :

> " I want—am made for—and must have a God,
> Ere I can be aught, do aught ;—no mere Name
> Want, but the True Thing, with what proves its truth,—
> To wit, a relation from that Thing to me
> Touching from head to foot : which Touch I feel,
> And with it take the rest, this Life of ours ! "

Adaptation to environment and development in it is the law of life in the natural world. In the same way adaptation to social and spiritual environment is the law of life of the psyche—lack of adaptation is its destruction and death.

Although it is impossible to go into it at length here, it is necessary at least to suggest a qualification of our use of the term environment, for obviously it might be a compliment to the nature of the psyche rather than otherwise that it should find itself out of harmony with certain given environments. But we would also contend that so long as its environment is not only its temporal one, but also, and much more really, its eternal spiritual one, such lack of harmony would give rise to the vision and prompt to the action that redeems—it would not lead to the destruction of balance in neurosis. So that in using the words social and personal environment we do not mean only the social and personal environment of any special moment, which has often driven the prophet to rebel against it, but that social and personal environment which ought to be, and which is more or less clearly seen by the prophet to be the universal purpose of life. That is to say that the harmony which we postulate involves not only a unified psyche and a harmonized society, but rests on principles that are good, not merely for any special society at any special time, but for all men at all times.

But it has to be remembered that no two people existing at the same time and in the same society are necessarily for those reasons in the same environment, for environment is not merely the personal and material conditions external to us, but also the interpretation of them made by our understanding and vision. While therefore environment is always in a certain sense a given something, it is also always, in an equally real

sense, in process of creation by the individuals within it. It is always through the vision of the pure in heart that the present imperfect is being altered, and moreover the only hope for the present imperfect is in the vision of the pure in heart; and that vision is, as we have endeavoured to show above, not any mere phantasy, not any rationalization to permit the living comfortably within a fools' paradise, but rather a necessary condition of any reality we can know here, and an awarenesss of the essential reality of the universe.

Christ on the Cross was unified psychically, and the eternal world responded to Him. Had it not been so He would have been defeated and His defeat would have been apparent, and the centurion standing by would not have marvelled. As it was He was victorious, for He was there not only as a member of the Jewish community of His day, but also as a member of the Kingdom of God—"the first-fruits of many brethren." His vision of the unreality of a wrong environment had made Him refuse to adapt Himself to it, and had driven Him without it, even while He tried to alter it. But on the other hand, His utter and complete adapation to the spiritual environment of His Father's purpose and love—where He saw that all men did potentially, and might in reality, belong—gave Him the power to remain untouched by His expulsion from the false environment, and to bring men into the true one whenever and wherever they should respond to His spirit.

The adaptation to environment which we demand

is therefore the constructive relation to present reality that is at every point conditioned and prompted by the soul's apprehension of its membership in a spiritual community. It is on this ground that we contend that wherever a projection postulates conditions in which the psyche obviously develops, it must have come into contact with an external spiritual reality; and as soon as it understands, the seeking soul of the race is able to lay hold on that reality, and to outgrow the process by which it has found it. "The supreme task," Dr Oman says, in the essay quoted above, "the task which has, more than any other, marked human progress, has been to discover the true sacred." Whenever, therefore, we ask why projection and hypothesis exist as processes of the psyche we are bound to reply that the psyche is so constituted that it must attempt to respond to objective reality in such a way as shall fulfil its purpose in life, and that both projection and hypothesis may equally be either valid or invalid, according as they stand, or fail to stand, the test of life. There may be, and often is, a morbid and false religion which is merely a projection of a morbid subjective state, and has no correspondence with objective reality; just as there may be a false hypothesis in the region of science,[1] but neither of

[1] cf. Dr. Oman (*Science, Religion and Reality*, p. 198). "The existence of the supernatural world as a real world no more proves that we may not be misled by illusions in it than the existence of the physical world guarantees us against mistakes about it." In so far, therefore, as projection is a subjective distortion of an objective reality, the materialistic scientist, in saying that religion is a projection, is only criticizing the type of so-called religion which the truly religious would not themselves accept. He has, as a matter of fact, said nothing at all, for he has explained neither religion nor projection.

these facts disproves in the least the possibility of a true hypothesis or a valid projection. A hypothesis that is proved correct was always more than a hypothesis. It has indicated a purposive connection between mind and nature. So a projection which turns out to have postulated a condition necessary for balanced psychical life is more than a mere projection, and indicates in its turn a purposive connection between mind and the supernatural. By both processes the human mind has answered, and is answering, the call of the objective world for explanation, and in answering this call with all the honesty of which it is capable, it justifies and fulfils its being. We grow up by learning to interpret by what is universal in our subjectivity—that is to say through the universal essentials of personality—and so interpreting we become citizens of an eternal and permanent world, instead of villagers in some isolated corner of a material one. There are some things about which the psyche can make universal judgements because that is the nature of the mind in which it shares.[2] For there would be no knowledge of matter at all, nor any problems to solve, unless we were in a world of meaning in which mind is prior and ultimate. On this point, however, we are at liberty to refer to the findings of philosophy, where the battle has already been fought and won.

It might possibly be objected here that our argument leads to the conclusion that psychological

[2] For a fuller discussion of this see the chapter on "Personality and God," in the author's *Reconciliation and Reality*.

readjustment will make a man religious. It may, of course, lead to such a conclusion, but it does not do so inevitably. What psychological readjustment will do is to remove difficulties which impede insight, and which also prevent the healthy outflow of emotion towards the objective world. But it is no more in the power of the medical psychologist to coerce than it is in that of the minister. Both may show a man what is evidently right; they may induce him to see the way in which he should walk. He is not bound, therefore, to follow it. A man may see the higher, and acknowledge it, and then deliberately avert his eyes and choose the lower, which is sin, and the only thing that can be accounted sin.

It might also be objected that if religious experience can be described in psychological terms, religion becomes a natural phenomenon. To say that religion, because it interprets facts which can be psychologically and scientifically discerned, is a natural phenomenon, is not necessarily to deny its validity. It may be to affirm it. The personal experience of people to which religion gives the meaning is real and natural, and no philosophy can afford to ignore it. But one must bear in mind that only the religious philosopher can rightly interpret religious experience, for he alone possesses the necessary data. To expect a right interpretation from anyone without that data, is much the same thing as to expect a valid musical criticism from a man who has no ear for music. He might know something of the laws of sound, but he would not be in a position to discuss their meaning.

We must now raise the question explicitly: Is a religious interpretation of this real objective world, of which we have assumed the mind or psyche to be a part, an intellectual necessity, or is it merely a phantasy? We have seen that we have behind us the authority of philosophy for postulating reality, and that if there were no reality we should have no living interest in anything. We have now to ask what kind of a reality it is on which the life-interest can rest with satisfaction, for it must rest on something. Phantasies are deceptions because they are taken as realities by persons whose life-interest was meant to be called out by, and to rest upon, what is real. The truth is that no material object, *in itself*, can permanently evoke the life-interest. Such an object may be increasingly prized, but that will be found to be because of personal associations with it. We are therefore driven to the conclusion that the reality demanded by the life-interest must have two qualities. It must be personal, and it must be permanent. And it is precisely here that religion meets the demand for reality, for religion interprets the universe in terms of what is personal and permanent. It regards all meaning as meaning for persons, and looks upon personality as the source of all judgement of worth. It is therefore religion alone that makes life intelligible, and that comes to be perceived as philosophically and as psychologically necessary. For it is impossible to lead people to a life that is worth living unless they are apprehending a worth which is outside themselves, and yet which is relative to themselves. To tell the self-centred person that the cure for his miserable and unsatis-

fying selfishness is to take an objective interest in life, while at the same time you have to admit that objective life is only a passing phantasy with no ultimate meaning for him, is to deprive the advice of any cogency or moral imperative.

In personal dealing with men and women, true religion, having at its centre a personal and loving God, is found to be the real need of solitary souls whose life-interest has nothing permanent and satisfactory to rest upon. It is found, moreover, that in the consciousness of the love of God every human affection acquires a new and abiding value. Can we regard that which alone can succour our life, and make it noble and joyful, and which in its result leads to physical and psychical health, as a mere illusory phantasy? That it does produce such results is certain; but no one convinced that religion is a phantasy can ever participate in them.

CHAPTER III

LOVE AND RELIGION

Logic has been described as the science that cuts short arguments by making men define their terms. Definition is certainly necessary for accurate thinking, and the lack of it a frequent source of confusion. In English we use the term "mystical" for what is really just normal personal religion, as well as for cloistered ecstasy, and for the abnormal experience of the Fakir, and only a sympathetic reading will enable us to find out an author's meaning. It is the same with the term "love," which we use to denote different emotions for the adequate expression of which different words are needed. We use it, for instance, for the lust which is impure and selfish, as well as for the affection which is pure and enduring, but however we use it, it always involves powerful instinctive emotion, and for that reason it has been adopted here. Now the quality of any given emotion is determined by the value with which it is connected, and all human emotions have a history of development from crude to finer and more differentiated forms. There is that implicit in their earlier forms which becomes explicit in the higher, though at first sight there may seem to be no resemblance. You walk over a mossy bank in winter: you pass

the same spot in early spring, and find that a snowdrop has sprung from the soil. Its white beauty startles and holds you, giving you the first pledge of the life that rises from the earth in response to the sunshine of another sphere. But it comes from the soil. The soil had in it the possibility of the snowdrop, and that possibility was its meaning. So it is with the primitive passion which is an inherent part of life. Just as the snowdrop rises from the earth of which it is composed, taking on the radiance of the light at whose call it has risen, so human passion is meant to rise out of the crude soil of the primitive instinct, and be transformed by the light of the ideal values to the realization of which the conscious and willing personality directs it. Even in the passions of the animal world there are two elements—a somatic, or bodily, and a psychic or spiritual. This two-sidedness becomes increasingly clear as we ascend the scale of animal life. The faithfulness of birds to one another, the love of animals for their young, are manifestations of disinterested psycho-physical affection. Hence in principle evolution does not in the least disprove the fact that we are in a spiritual world, but on the contrary seems to demand spirit for its explanation. Freud himself, who is not concerned with religious theory, holds that his term "sex," involving a basal instinct which develops into all forms of gratification, has a somatic and a psychical side, and that the psychical side is the more important, emphasizing the fact that its pre-eminence is a necessary condition of the development of society, and the true interests of humanity.

Clearly religion has nothing to fear in all this. But its exponents have never fully understood the meaning of the snowdrop for human life, and in consequence have often regarded nature and spirit as opposed. In practice, as far as ordinary people are concerned, they have not demanded the ideal life. Buddha allowed marriage: so also does the Roman Church. But both regard it as a second-best, the former as a necessity owing to the weakness of humanity, the latter because of a dualism in her thinking which has never been bridged. And this feeling-attitude has been manifested by Protestantism too, though theoretically she has risen above it in her doctrine of the priesthood of all believers, and by allowing the married state to all. That, practically, she has not always escaped from it, is evident in the morbid dread of sex and primitive passion which is to be found in the Victorian tradition. Now there was, and is, implicit, in this attitude which regards nature as evil, a great challenge to God in making the world as He has made it. For either God has made the world so that it is good if we understand it, and therefore no menace but an actual aid to the man of vision, or else He has made a world in which nature is in fundamental dissociation from spirit. The latter is the logic of Romanism and of much of this world's asceticism, but it is not the logic of true Protestantism. The genius of the Reformation involved the denial that the sacred and the secular are fundamentally at variance. This is implicit in its affirmation of the priesthood of all believers, and in its assertion that God meets us in life, and not in some mystical place without it, and that religion

is reconciliation with the purpose of God as it is manifested in the world in which we are placed. The revelation of our Lord Jesus Christ is the revelation of a humanity related to life and to God. And that revelation is the key to the meaning of the world. On any other view religion has no necessary place, for if we have to relegate nature to a sphere beyond the positive purpose of God, we have thereby denied God by the inference that something can be outside the unity of His purpose.

Religion has often so denied God, and the historic dissociation between matter and spirit from which the denial has sprung has its parallel within the soul. But it follows naturally that such a dissociation is false, and that it can only ever exist partially. If it were complete, personality would be destroyed. The end of animalism is the destruction of the self and of society, while the end of asceticism is the destruction of personal reality in life, through the repression of the feeling forces in nature, which, being united with personal values, alone can issue in true affection. Celibacy, if logically carried out, spells the end of society, and implies that God has no purpose for humanity because its very existence is not in harmony with the idea of holiness.

It is no answer to this argument to say that some are eunuchs by nature, while others are not. The organization of the clergy on a celibate basis, the belief that the monastery and the nunnery are necessary for special holiness, the view of original sin that united defilement and the physical at the very source of life, do arise out of a conception of life which dissociates matter and spirit, and do

involve a destructive dual standard. If one way of life is thought of as the ideal way, then any other way becomes automatically either a second-best or a sin. Where there are two moral systems there is not true morality. It cannot be right for some people to be permitted a less perfect life than others. The denial that the holiest can be connected with the ordinary things of life is an assertion that the holy is in its nature separated from life. To say that some men, in the warfare of Christianity, find it expedient for the work, and kinder relative to their fellows, to abstain from marriage, is true; but they can never carry on that work in the best way unless they recognize and admit that the marriage state may be just as holy as theirs. Recent psychology affords abundant proof that this attitude of mind is vital—indeed that such an attitude is of far more importance than any physical fulfilment. Neither marriage nor celibacy can complete the personality without it, but with it either can.

Further, it is curious that in spite of their denial of the physical, both Catholicism, and much of Protestantism, have held that grace is physical, or semi-physical, regarding it either as a serum introduced into humanity to purify it (Sacramental Grace), or as an act of God, which regenerated the nature apart from the insight and will. Such an act is, however, devoid of personal value, for it is done in, and must belong to, a mechanical and non-personal order. The attitude of mind that postulates it is, however, different. In that we have the idea of the necessity for purification of the physical through the act of God, and though the

form in which it is put is alien to the genius of Protestantism, yet it is simple fact that nature needs to be purified. There is, therefore, something in the conception of a divine act of redemption, as also in the doctrine of the Incarnation, which expresses not only the sense of a human need, but of a need which religion ought to satisfy. But how is nature to be purified? *It is purified through the spiritualization, and not through the denial, of the instinctive.* And the spiritualization of the instinctive cannot be accomplished apart from its being acknowledged and accepted by the mind, and then related to ideal and personal values. The grace of God accomplishes our purification because it is the expression of a gracious personal relationship which awakens our insight and captures our affections, and when once our affections are captured all our impulses are enlisted in the service of that which has captured them. This is the Protestant idea of grace which works, not through an external sacrament, but through a "living word" that makes all life sacramental. (The grace of God does, of course, work through the sacrament when it is rightly regarded as a symbol of the sacramental character of all life, and of the graciousness of all God's dealings with us in it.)

Historically there is no doubt about the intimate connection of religion with sex. The mystery of life, of birth and death, is an unending theme in nature religions, and its treatment in them goes to prove that sex was closely associated with the sacred

in the minds of primitive people. Indeed it is just this primitive feeling that sex is sacred that explains the sexual character of nature religions, and although the rationalizations of the savage mind made nameless iniquities possible, no anthropologist will confound these with a mere savage love of pleasure.

In order to understand why sex was connected with the sense of the sacred in such an intimate and far-reaching way, we must understand that which alone can satisfy the sense of the sacred, and without which there would be no sense of the sacred at all. The sense of the sacred is the sense that there is something which should not be violated, something which has the right to command us, and around which our life should be ordered. It is not only the beginning of all religion, but it is the beginning of all civilization, for civilization is throughout concerned with values that are not merely selfish or individual. And although the primitive sense of the sacred has in it a considerable admixture of fear, we must notice that there is something more than fear, even in its earliest manifestations, for a man will give his life for what he conceives to be sacred, and the compulsion under which he does so can only be understood in the light of the higher manifestations of religion and morality. It is not enough to explain the absolute necessity of this sense of compulsion in terms of custom, for such a sense never comes from custom unless it has behind it much more than custom. But although the sense of the sacred has in it more than fear, at the same time the material sacred has always connected with it the

sense of fear, and fear and anxiety are closely related to sex.[1]

The vital thing for our purpose is to notice the quality of the feeling which the modern primitive man exhibits towards a charm or a superstition. It has in it awe, which is an important element in the sense of the sacred, and goes to show that this sense is connected first with what is material, and only later with higher and more spiritual things. It begins with the different objects of nature, regarded as the vehicles of beneficent or destructive forces, and from that it goes on to embody itself in myth. After this stage when philosophy begins, it may, as in Ancient Greece, be connected with the true, the beautiful and the good, all of which are seen to have an absolute worth in themselves. Finally, it comes to be perceived that personality

[1] For the purpose of this book it is unnecessary to enter upon the controversy as to whether fear is derived from sex, or from the instinct of self-preservation. It is true that general anxiety-neuroses always point to sexual causes, but many would deny that fear relative to self-preservation has a purely sexual origin. In any case it must be remembered that the instincts are closely related to one another. In this chapter for instance, as throughout the rest of the book, we have had, for want of other suitable terms, to use the word " sex " in two senses. According to the one it is used to designate the more specific sexual impulse, which Dr. McDougall would class as one of the primitive instincts. According to the other (the sense in which it is generally used in this chapter), it designates the one great stream of our life power—sometimes called the libido—of which the instincts are but so many differentiated parts. The difficulty of terminology is increased in that the differentiation is largely one of words, and not of facts. Sex is so much the strongest of the instincts that it overflows into, and colours, the rest. It is so fundamental for life and character that one can hardly think of the whole urge of instinctive power apart from it, and the way in which it is understood and used is vital for personality. The word " nature " we have used to describe the whole of the instinctive compulsions that determine human action while they are still unknown to the individual, and before self-conscious personality learns to understand, accept and direct them. In that sense only can it be set over against spirit—not as a necessarily antagonistic force, but as a force awaiting transmutation into spirit, and as indeed existing for that end.

alone is sacred, as truth, beauty and goodness are personal values. But what we need chiefly to notice at the moment is the sense of fear that is connected with the sacred, whether that sacred be a material object or an intellectual formula. For this primitive fear persists in civilized life, and it is still felt to be sacrilege to criticize what is regarded as sacred. But obviously the sacred that is so regarded cannot be the real sacred, for the real sacred is the truth that can only be apprehended by the open mind, whereas the sacred in the sense of something to be feared involves the closed mind. And this fact—that the old fear still colours the modern view of the sacred—is what accounts for a great deal of the antagonism of intellectual men to religion. The real sacred must be that ultimate reality which can be perceived precisely in the measure in which we are open to truth, and we can only be open to truth when we have freed ourselves from the fear and fixity of the primitive sense of the sacred. So we are driven to seek to know the nature of this obsessive element in the primitive sense of the sacred which is no part of the real sacred, for that it is a projection of subjective fear is proved by the fact that the idol or fetish has nothing in it to explain this response.

Primitive man connects his fear with the nature without himself, but what he really fears is nature within himself—the power of the primitive passion which is basically connected with sex. This is borne out by the fact that in analytical practice the

general anxiety-states, and obsessive fears of material defilement, are found to be connected with sex.[1] It is not difficult to account for this. Primitive passion is racial and impersonal. It serves a purpose which is not the purpose of the individual as such. Indeed, were it not for the compulsions of passion selfish men and women would probably not have children because of the labour and anxiety involved in their care. Nature has made instinctive compulsion thus strong in order that the race may exist, for in this world or in any other existence is the first condition of any purpose or development. Personal development, on the other hand, as opposed to mere material existence, comes through the awakening of reason and conscience, and the gradual achievement of freedom, which demand that a man should stand over against the instinctive compulsions within him, commanding them in the interests of an ideal instead of being swept along by them as a mere thing. Only in this way can personality exist, and it is through this conflict that personal development comes. So that we seem at first sight to be confronted with the curious phenomenon of nature urging on the one hand towards freedom, and on the other hand towards submission to blind impulse. Submission to blind impulse is always accompanied by fear, because the instinct of self-preservation is against the destruction of the self. We have here the key to the terror which surrounds primitive life. Primitive man, be it noted, is not aware of the factors in the conflict, and is therefore fighting the

[1] For a fuller discussion of obsessive fears and their connection with material defilement and with sex see Appendix I.

unknown. Fear of the unknown is overwhelming because the enemy is undefined. Nature-passion becomes the enemy, and it is the power of nature-passion which primitive man projects into objects outside him. This projection is his unconscious attempt to define the enemy, whom he then seeks to propitiate, and this accounts for the obsessive fear which is in the primitive sacred. The sense of the sacred is the consciousness that something has an absolute right and an ultimate power, and because at this stage of development power is always conceived in physical terms, the sacred is identified with the object that is feared. We see from the above that the real development of personality and of society depends upon the harmonization of these apparently opposed demands of nature—the demand, namely, of blind instinct and the demand of free rational personality. The history of civilization, and the history of religion, is the history of the conflict between them.

How is this conflict to be resolved? It cannot be by the elimination or suppression of the instinctive, because it is from the instinctive that we derive all motive power. It cannot be by the elimination of the rational for that would be to destroy personality. It can only be by the utilization of the instinctive forces in the service of the spirit. This must not, however, be supposed to mean that instinctive forces can be utilized capriciously in the services of an individual life. What it does mean is that there is a purposiveness

in the instinctive relative to personality. Indeed we may say that this purpose is fulfilled only by the acknowledgment and sublimation of the instinctive. On the one hand the unbridled expression of the instinctive forces is destructive. On the other, the attempt to suppress completely the instinctive in the interests of a theoretical spirituality is foredoomed to failure, because instincts which are suppressed gain in urgency and are the source of continual conflict: they are, moreover, liable to manifest themselves in unexpected and irrelevant ways. To complete suppression as well as to unbridled expression can be traced innumerable neuroses, and the fact that both are destructive shows that the instinctive was meant to be sublimated through union with spiritual (i.e. personal) values, and that nature exists for spiritual ends. When we look at the history of religion we see this striving of the natural towards the spiritual. The savage's worship of the idol has in it the sense of the sacred, the consciousness of something that has ultimately the right to command, though the object is not worthy of the worship. In time, however, the sense of the sacred is lifted off the idol, which is then seen to be what it is, a material object related to other material objects. When the merely material ceases to be regarded with awe, the way is opened to the possibility of a scientific apprehension of nature. For as soon as our view of nature is no longer coloured by our subjective fears, then we are able to see it as an objective fact, and personality can be developed through sincerity with that fact.

Philosophy begins when the mind is free. First it envisages nature, and then it works inward to man and the soul, and ends in the apprehension of the true, the beautiful and the good as ultimate values. Truth is the sacred in the sphere of intellect, goodness is the sacred in the sphere of ethics, beauty and sublimity are the sacred in the sphere of the æsthetic. These values are connected with reason, feeling and will. It is significant that we find in ancient Greece that when the philosophers arrived at the affirmation of these values, mythology ceased automatically to have any meaning for them. Philosophy had become their religion, but it was an incomplete religion. What they did not see was that values are personal, and that neither beauty, nor goodness nor truth has worth or meaning in itself,[1] but that they all acquire worth and meaning in so far as they are the manifestations of the thought and character of a personal God, and come to be apprehended by the thought, and embodied in the character, of men who are made in His image. As we said above it is self-conscious personality that comes to be recognized as the ultimate sacred. But that does not mean that man, having found what is adequate to his sense of the sacred in the personal spiritual world, has found only himself. Rather he has found the transcendent and infinite personality demanded by his own finite one—the personal God who is the eternal source of reason, purpose and love. He has found that his worth is not in virtue of his subjective individuality, but in virtue of that in him which

[1] For a brief discussion of the sense in which values are personal, see Appendix II.

involves fellowship with the objectively real, the universal, and everlasting—with God. He it was Who was calling us. He it is Who is the source of the sense of the sacred and its only fitting object.

It is possible to ask why it is that the personality does not rest on the real sacred at once. It is because it was so created that it must develop by its own responses and its own insights. The gradual apprehension of the sacred is the history of the realization of personality, and of the attainment of freedom. This too, as we saw in the preceding chapter, is the history of religion. But it is a process that is not yet complete, and early stages of it still continue and subsist side by side with more developed and enlightened ones. The effects of this on modern life are so great that we hope to examine them further in two final chapters. For the purpose of the present discussion it is sufficient to note that the final revelation of religion is the revelation of the personal as sacred, and of the necessity for the relation of all that is personal to God. The material sacred is too shallow to express the depths of real religion, too narrow to cover the sacramental character of all true life.

We are now in a position to relate this final revelation of the meaning of life to the problem of love and religion. We saw that sex was closely connected with the material sacred, because primitive man, fearing the power of the passion within him, conceived of that power as belonging to the object which he worshipped, and attached

his sense of the sacred to that object. Sex was therefore intimately connected with religion in its development. The reason for this connection is clear. The lowest and highest meet, that the lowest may be drawn up into the highest through the sublimation of nature-passions into spiritual forces, through the union with crude feeling of moral and personal values. Love itself is precisely the transfiguration of feeling through these values, so that it no longer serves merely selfish ends, or a merely biological purpose. It is now changed so as to serve the interests of personal spiritual life. Passion thinks of nothing but self; love thinks of nothing but the good of the person beloved. A force that was cruel as the grave becomes the defence of what is eternal. Passion is transmuted into unconquerable affection.

> Love comforteth like sunshine after rain,
> But lust's effect is tempest after sun;
> Love's gentle spring doth always fresh remain;
> Lust's winter comes ere summer half be done;
> Love surfeits not, lust like a glutton dies;
> Love is all truth, lust full of forged lies!" [1]

As we think of the possibilities of this transfiguration, we are driven to ask ourselves why there should be the connection of fear and terror with sex which we noted as existing in the primitive mind, and as persisting into civilized life. The answer lies in the fact that if the strongest passions had not been connected with that which penalized license, no advance would have been made. Before man awakes to reason and a sense of personal and

[1] Shakespeare, "Venus and Adonis."

ultimate value, he might die in a debauch if the gates of life were not guarded by the flaming sword of terror.

It is because of this that sex tabus are connected with religion. It is also because sex is the material condition for the entrance of what is sacred into the world, and until that is realized it has to be guarded by fears. But when the stage of real religion is reached, instead of being commanded by awe and terror, which are the grounds of a slave-morality, as of a slave-religion, we ought to be commanded by that reverence for ultimate values which issues in a reconciliation with God's purpose for the world.

It is difficult to realize how such a dread and cruel force as elemental passion can become the servant of the spirit through which such a reconciliation is effected. Here we get back to the fact that the secret is not in repression, but in sublimation—that is to say in the spiritualization of the instinctive. "Sublimation," Dr. Hadfield says, "is the process by which instinctive emotions are diverted from their original ends, and redirected to purposes satisfying to the individual and of value to the community." [1] Before, however, we can sublimate these passions and appetites, we must acknowledge their existence. We cannot, for instance, conquer fear by refusing to acknowledge that we are cowards, or by refusing to face the things that we fear. This is true especially of the fear produced by a great unknown, which is more potent than that produced by any concrete actuality, and which can be overcome only by the recognition that it is the survival

[1] *Psychology and Morals*, p. 152.

within us of the primitive sense of awe, and by the realization that the essential attributes of divinity are such as evoke our trust and not our fear. In the same way we cannot sublimate jealousy without admitting its nature, and seeing it as a form of animality, a selfish passion that desires something for itself. We have to rise above it by perceiving the real values of friendship, and by so loving our friends that we are glad when others appreciate them. So it is with selfishness. To sublimate it we must acknowledge it and realize its meanness, and deliberately set our affection on other people, and thus develop ourselves by widening the circle of our interest. We can never get away from ourselves; the problem of life is how to have a self from which one need not get away, and this is only solved by a self which embraces other selves in its interest and purpose.

The various schools of psychology have been in conflict as to which instinct, or instincts, are fundamental. For religion, however, the question of the origin of the instincts is not vital. Religion is concerned with validity and ultimate purpose. Much misunderstanding might have been avoided if it had been seen that instincts cannot be isolated functions, but must be the instincts of living beings. They are the ground-forms and forces through which a living being acts and develops. This must drive us to a deeper explanation, for if the being that is active in these instincts is the self,[1] then the

[1] For a brief discussion of the conception of the self see Appendix III

question of psychological health and disease is a question of the way in which the self is related, through them, to the objective world. This is proved by the fact that all sex-perversions are accompanied by an introverted life-interest, that is to say by a lack of adjustment to the objective world. Even psychologically there can be no health unless the life-interest attaches itself to other than merely physical values. We come to gladness and freedom only when our life goes out to others, whom we hold as having equal spiritual and personal rights with ourselves. Here we have a definitely religious conclusion: psychologically, selfishness is death—religiously, it is death also. And this conclusion is confirmed by the fact that nature rewards thorough-going selfishness with neurosis, and often with insanity. When therefore we see that health demands that the life interest attach itself to other than physical values, it becomes obvious that it is a great mistake to regard the physical as the most important element in sex. It is not physical but psychological sex that is vitally important. Physical passion in itself, and by itself, comes to be seen as the servant of psychological sex—that is, of affection with the sense of value in it, which is that without which life would have no colour, no beauty, and no passionate loyalties, and without which religion itself would lose its dynamic.

CHAPTER IV

THE HIDDEN MOTIVE

In the last chapter we contended that the secret of life lay not in the repression, but in the sublimation, that is to say in the spiritualization, of the instinctive. But we saw also that sublimation involves both the acknowledgment and the understanding of the great vital forces of our lives. Now modern civilization is so complex, and in many ways so artificial, that real self-knowledge is extraordinarily difficult, and one has to realize that the things that seem on the surface to determine character and action may actually have little or nothing to do with them. It is here that we see the significance of the psychological conception of an unconscious, according to which that part of the mind which does not, at any given time, come within the sphere of awareness, is thought of not simply as a receptacle containing inert impressions and memories, but as a living organism, capable of activities similar to those once regarded as belonging exclusively to consciousness. Whatever objections may be made to terminology, we are convinced that the expressions "unconscious mind," and "the unconscious," so frequent in the literature of the New Psychology, indicate something which which has a real existence. When we use these

terms we shall use them in the general sense described above, and must not be understood to imply that more strict and narrow definition of them which is to be found in the systems of Freud, Jung and others.

It is not with any special definition of it, but only with the implications for religion of the existence of an unconscious mind, that we are at the moment concerned. For if our motives and actions are often determined by forces of which we are not aware, then our fancied freedom is an illusion, and we are, moreover, always liable to attribute our conduct to causes which are not the real ones. Indeed, in order to see the process by which we do so in a clear and convincing form, we have only to consider cases of post-hypnotic suggestion, —cases, that is, where a subject is given an order when in a state of hypnosis which he is to carry out after he has been awakened from it. By way of illustration we quote two examples from Albert Moll.

"I say to an hypnotized woman: 'After you wake you will take a book from the table, and put it on the bookshelf.' She wakes and does what I told her. When I ask her what she has been doing, she answers that she has moved the book from the table to the shelf. When asked for her reason, she answers: 'I do not like to see things so untidy; the shelf is the place for the book, and that is why I put it there.' In this case I suggested an action to the subject. She does not remember my order but believes she has so acted of her own accord, from love of order." [1]

[1] Albert Moll, *Hypnotism*, p. 152. (London: 1891).

"I tell a hypnotized subject that when he wakes he is to take a flower pot from the window, wrap it in a cloth, put it on the sofa, and bow to it three times. All of which he does. When he is asked for his reasons, he answers: 'You know, when I woke and saw the flower pot there, I thought that as it was rather cold the flower pot had better be warmed a little or else the plant would die. So I wrapped it in the cloth, and then I thought that as the sofa was near the fire I would put the flower pot on it; and I bowed because I was pleased with myself for having such a bright idea.' He added that he did not consider the proceeding foolish, he had told me his reasons for so acting."[1]

The latter example is no doubt somewhat extreme, concerning as it does a man who is in an abnormal state; but it does serve to illustrate a mental process which may be observed even in the most normal of us.

Few people will be disposed to deny that it is always difficult for us to identify our own motives, and the more intimate our acquaintance with mental operations, the more aware do we become of this difficulty. To take just an everyday example—we have been invited, let us say, to a garden party, and have accepted the invitation. The day for the party turns out to be sultry and oppressive, and we send a telegram to the effect that we regret that we cannot come. Why do we do this? Because, we reply, the atmospheric conditions have

[1] Albert Moll, *Hypnotism*, p. 158 f. cf. McDougall, *An Outline of Psychology*, p. 368, n1.

made us feel thoroughly ill, and therefore we are not equal to the effort of making our way to the house of our host and hostess, or when there, to the task of maintaining that genial affability which is expected of a guest at such a social function. It is more than likely that in giving this reply we believe that we are speaking the truth, the whole truth, and nothing but the truth. Our reason is as we have stated, and, moreover, our friends at home support us in the view that it is a good one. Let us assume—quite a large assumption—that our indisposition is in the main due to the weather. Is it that which is causing us to cancel our engagement? Well, of course it may be. When the almost inevitable mixture of motives has been taken into account, it may remain true that this is the predominant and determinative one. On the other hand, in spite of our confidence, it is possible that a penetrating introspection might reveal the fact that the master motive is a fear of our hostess, due to a feeling of inferiority in ourselves, or to the possibility of an embarrassing situation if we were to meet some neighbour whom we disliked, or perhaps to some general fear connected with travelling, or to one or more of a dozen similar things. This means that love of approbation, pride, fear, jealousy, and other emotions of the same kind may be the really determinative influences behind our actions. In the case of the garden party, it might have happened, perhaps, that the true reason did enter momentarily into our consciousness, but was too distasteful to allow us to admit it for proper scrutiny. We therefore pushed it back out of mind, and proceeded to deal with the situation

"on its merits," which meant that we laid great stress on the sultriness of the day, which was an undoubted "fact."

Or, let us suppose that we do not act as described above. We have accepted the invitation. The day of the party is sultry and oppressive, and we feel seedy; but instead of cancelling our engagement we determine to go, because we do not think it "sporting" to let our host and hostess down. Adopting this course we imagine that we are going from unselfish motives. Is this really so? Or is it that we are moved by our sensitiveness to the estimate that other people may have of us, and consequently that our action ministers agreeably to our pride?

We are aware that conundrums like this may be propounded by the score, and that it is possible to take in them a morbid interest which is dangerous. On the other hand to take no interest at all in them is equally dangerous. To avoid the problem it sets by not bothering about this underworld of the mind leads to the curious result that the underworld triumphs; for people whose actions are determined by the fear of facing facts, or by the demand for what is pleasant at any cost, are in point of fact, governed by the unconscious. So that the very people who think themselves objective and essentially healthy-minded, and who shun introspection of any kind, are very often just those who are the most subjectively determined.

It is not to be denied that in dealing with this possibility of hidden motive, we are dealing with a serious matter, and that the call to face it, arousing, as it does, discomfort, is likely to arouse antagonism

also. But we contend that it must be faced, for it is not a matter of theory, but a matter of fact. It is strange that it is often religious people who are most antagnostic when they are told that psychology reveals facts which should make us all careful and humble, for it is, in fact, the necessity for this very care and humility which is so strongly stressed in the Scriptures. "The heart is deceitful above all things, who can know it?" "Let him that thinketh he standeth take heed lest he fall." Surely it is important that we should learn to so know ourselves that we cease to be ruled by unconscious motives, and discover that our unconscious conflicts are very often settled when their source is revealed. For it is only as a result of this knowledge that our house will be built, not on shifting sands, or to use a more apposite figure, on the top of a volcano which may become active at any moment and scatter the wreck of it around us, but on the firm rock of reality which will stand all the wind and weather of life.

It may be argued that to know ourselves completely is an impossible task, and that, however willing we may be, we cannot always free ourselves from unconscious repressed material which may be affecting our lives. This cannot be denied; but to say that, though we should strive for it, we cannot attain perfection, is to make a statement which is not peculiar to the new psychology. We have to remember that our characters depend upon the sentiments we adopt and the motives which dictate our actions. The person who is determined to be sincere, however humbling may be the self-examination involved, is not the less

sincere because of some repression which eludes that examination. It may be that the repression leads to unconscious motivation, but his sincerity consists in that, were it discovered, he would face it with all the honesty of which he is capable. Insincerity lies in avoiding the consideration of facts because they might humble us—in being content with our own phantasy of ourselves, instead of learning to know and to accept ourselves as we are. Psychology has a true service to render to religion in disturbing the complacency with which most religious people regard themselves, and in showing that we are seldom what we think we are. We never come within sight of real religion until we accept ourselves just as we are, in the realization that we can never be anything except by the grace of God, and that we can possess nothing which is not His gift to us. It is sincerity, not attainment, that is vital for religion and life.

But one must further consider that sincerity in dealing with the hidden motive involves understanding of it. Dr. Hadfield maintains that we must distinguish between two senses in which we use the word "motive." There is, he says, the "primary or initial motive" and the "end motive." To illustrate his meaning he takes the phrase "the motive of the crime was theft." By this is meant, he says, that theft was the end which the prisoner had in view when he committed the crime. But it would be equally true to say that the motive of the crime was avarice, or the acquisitive instinct,

in which case we use motive to mean the instinctive *force* which impelled him to perform the theft. The money was the end motive, the greed "the *primary* motive, or motive force which moved him to the crime." [1]

The point of the illustration is that if you trace a primary motive back to its source, you will find an instinct. This is the case with all those of our motives which are not conscious—those which we have called our hidden motives. They are the outcome of instinctive forces. There is in all of us an innate tendency to commend ourselves to our sense of what is right. Consequently we propose for ourselves ideal ends for our actions, both when our real motives are conscious and when they are not. When they are unconscious the ideal becomes the servant of the instinct, but our imagining that we are determined by it enables us to give play to our instinctive desires, and to believe at the same time that we are actuated by motives that are unselfish. We go abroad, with the aim, so we think, of preaching the Gospel to all the world, though what in reality we are doing is satisfying our phantasy of ourselves as heroic, or compensating for a feeling of inferiority by assuming a rôle that confers power. We are, in fact, giving rein to our instinct of self-assertion. It must, however, be remembered, that no action is possible that has not behind it the impelling force of an instinct. In order that our actions may be right it is not the suppression of the instinct that is required, but its conscious direction and control in the service of the ideal. Obviously

[1] Hadfield, *Psychology and Morals*, p. 170.

we cannot so direct our actions while their primary motives remain hidden from us.

Here we have to face a problem which has been the cause of heart-searching to many sincere ministers. If a minister has preached a brilliant sermon, he is often tempted to think that it is wrong of him to agree with the man who praises him. Thus we have exhibitions of modesty which are often but attempts to conceal agreement, and which are consequently dishonest. The proof of the minister's real estimate of his sermon would be found quickly if someone were to have charged him with being disconnected, or unconvincing, or commonplace. His reaction then would disprove the things that he might say with apparent humility if his sermon were described as brilliant. This kind of situation, which is puerile and unworthy, but also very common, would be avoided by the exercise of simple honesty. It is not wrong for a man to acknowledge what he cannot help regarding as a fact, and neither is it wrong for him to have pleasure in doing something well, or in accepting honest praise with honest gratification. It would, however, be wrong if, in his preaching of the Gospel, these things were not subordinated to a sense of the absolute value of the souls to whom he has the privilege of speaking, and of the wonder of the love and mercy of God, which he, because of his experience of it, must needs seek to convey to others.

There can be no doubt whatever that if ministers

in general were to examine their motives with greater sincerity, and with the realization that they might not so far have faced the truth about them, they would be able, not only to increase their own usefulness and happiness, but also to disprove in their own persons many of the discreditable ideas, that are, not without justification, held about their calling. All readers of novels know how easy a matter it is for skilful authors to draw pictures of clergymen and ministers which are both unflattering and convincing. Such sketches, if they are well drawn, are sure to enhance the popularity of a book. They please not only that large section of the community which has a rooted antipathy to organized religion but also those religious folk who do not regard themselves as belonging to the party of which the victim is a representative. But the success of pictures of this kind is not to be accounted for solely on the ground that they minister agreeably to widespread prejudices. The unattractive and the contemptible parsons of fiction are as a rule, and in the main, characterizations of parsons to be found in the flesh. Novelists, however, would do well to give attention to Mr. Arnold Lunn's wise observation that "there is no harm in representing an occasional parson as a fool, but that a gallery of *Punch* curates becomes tedious." We may further quote the same writer's criticism of Father Knox's Anglican clergymen. He says: "Canon Dives, Canon Oxenhope and the Reverend John Barton are amusing studies of types which undoubtedly exist. One is grateful for them, but if Knox wishes to be convincing, he should occasionally describe an Anglican parson

who is not the Aunt Sally for his Catholic characters." [1]

Now, it is not our intention to fall into the same snare of setting up Aunt Sallies in order to have the easy satisfaction of knocking them down. Nevertheless we propose to suggest two types of minister who are especially exposed to hostile criticism, and who might not exist if more attention were paid to the determining power of hidden motives. First there is the man who goes into the ministry because (although he may not be clearly aware of it) he hopes to find there a shelter from the world. Such a man, from the psychological point of view, has not grown up into manhood, and has never freed himself from that dependent state proper to a child in relation to its mother. He lives in the past. The spirit of venture is not in him. He is not seeking the truth. He would say, no doubt, that he had found it, but his attitude is really best summed up in the formula: "Mother says it is, and it is, even if it isn't." Towards his congregation he is the good young boy. Probably he is tireless in the execution of his duties. His reward comes to him in his mother's approval, that is to say, in his congregation's admiration. People feel, however, that he knows very little about life, and they naturally hide quite simple things from him for fear he should be shocked. Men of this kind are exceedingly sensitive, and accordingly they often suffer intensely. As a rule, however, they are sheltered by the protective impulses of their congregations. They are lovable and kindly, but men feel that they have not very much to give.

[1] *Roman Converts*, p. 204.

The second type is that of the popular preacher. These are generally men who in early life have been afflicted by a sense of inferiority which they seek to overcome by forcing their heads above the crowd. They are not too careful about logic ; they are very impressive and emotionally persuasive ; and they suffer from the delusion that they have achieved something very great when they have moved people's feelings. They are never so happy as when they are speaking, and they are peculiarly sensitive to criticism because of their inward fear of inferiority. We shall, perhaps, understand them more clearly if we take an example. When the popular preacher was a small boy he never really knew the shelter of a mother's love. His mother was inordinately ambitious. Her son must always be superior to other boys. If he were not top of his class at school he was lectured at home, and made the butt of humiliating satire. The effect of this home atmosphere was to induce in the boy a deep feeling of inferiority, which, in turn, generated a burning desire to vindicate himself. As he was approaching manhood an opportunity occurred for him to undertake dangerous work which required knowledge and skill. This he seized, moved, as he afterwards realized, by the wish to overcome the fear and the sense of inferiority within. (Let us say in parenthesis that we do not intend to imply that the motive was discreditable). Later on he prepared for the Christian ministry and was ordained. In his new rôle he found himself troubled by two besetting faults : firstly, an irrationally critical attitude towards other people save those to whom he ministered, and secondly, a strong and often

prevailing impulse to be untruthful, if truth would injure his estimate of himself. He did not become aware, unaided, of the motives, impulses and faults to which we have referred. This awareness came only after he had sought counsel from a minister with psychological knowledge, who revealed them to him. When, as a result of the minister's analysis, he was enabled to realize his psychical condition, he immediately experienced relief, and an unaccustomed peace of mind, owing to a diminution of the morbid sense of inferiority, and of the force of the equally morbid striving for superiority. There also came to him a vivid comprehension of what it is quietly to accept life from God. The resulting psychical harmony meant for him not only an accession of real spiritual power, but also greatly increased happiness and peace of mind. It will be seen that the process of cure did not begin until the sufferer was made to see an approximately true picture of himself, and that his vision did not cease to be distorted until the hidden motives by which he had been actuated had been brought up into consciousness. These, in turn, could not be discerned until the dominating influence of his early life had been brought to light. But a revelation of the self to the self such as we have described would not by itself even start to mend a man unless he were fundamentally sincere. A man may see a clear picture of himself and acknowledge its accuracy, and then turn away and deliberately ignore it. No amount of learning or practice in psychology will then give a doctor or a minister power to help him. On the other hand it must be pointed out that to show that the motives behind

a man's life are fear, self-love, and other such things, is not necessarily to accuse him of conscious insincerity. With a man who is honest towards himself, wrong motives may give place to right, and the instinctive impulses may be used in the service of the good.

Such cases as these only go to emphasize the fact that one cannot attach too great importance to the feeling-attitudes formed in childhood. One of the valuable contributions which recent psychology has made to the understanding of character is the light it has thrown on the connection of feelings with the ideas to which, though it is generally unknown to those who experience them, those feelings were once bound. A feeling may be evoked at any moment by any object or happening, any sound or sight, which is unconsciously associated with the ideas to which that feeling was once related—although the circumstances by which it was originally aroused may have long since been forgotten. It frequently happens that memories are repressed—buried deep down out of consciousness—because they have painful associations. But the emotions which were once attached to the buried memories may be revived by anything which is in any way connected with them, though the reviving of the emotions does not recall to mind the memories themselves. It follows therefore that our feelings are very often not spontaneous reactions to our surroundings, but may be determined by old happenings of which we have no conscious

knowledge. This is a fact of vital importance, for our feeling-attitudes to life are often of much greater significance than our conscious thoughts about it—unless the two have become harmonized by a right orientation of the whole personality.

Now feeling-attitudes to life as we have already seen, are generally determined in childhood. Suppose, for instance that a nurse frightens a child by threatening to call a policeman. The child may forget all about the incident, but when he is grown up he may feel irrational alarm at the sight of any policeman, and though innocent of any crime, he may, if a policeman calls at his house to make inquiries on any matter, have difficulty in suppressing manifestations of guilt. That is to say, the sight of the policeman calls forth not the feelings which should normally be associated with him, but those which, though he may long since have forgotten all about it, were once evoked by the nurse's threat.

All of us have, at one time or another seen a face which has given us a vague uneasy feeling, and left us restless until we had recovered the memories connected with it. In the same way a scene, a scent, a strain of music, will arouse in different men emotions that differ, and are of varying degrees of intensity, according to their own special personal associations. It is therefore naive to presuppose that other people will look at things as we do, or that even the names of the great and noble will cause the same reaction in them as in us. We have known the name of Christ to have painful and unpleasant associations when it was connected with a hard and repressed childhood, in which the

natural and joyous instincts had been denied. Probably for many people the shadows round the name of Jesus prevent them from seeing a reality that would call forth their love. Such attitudes of mind—in which present feelings are conditioned by past events—are serious enough when the determining circumstances are remembered. They are yet more serious when those circumstances lie buried, for far from depriving them of power their being unconscious greatly increases their determining influence.

It is true of all of us that we tend to forget the useless and to suppress the painful. This latter phenomenon is very marked in childhood. Children are not meant to face a hard actuality. The love and shelter of the right kind of home would normally shield them from this until they were sufficiently developed for contact with a wider world. Many of the sins and sorrows of adult life can be traced back to a wrong personal and spiritual environment in childhood. The fears, especially, which paralyse and destroy personality, have often their roots in the early years. There is nothing more dangerous and cruel than to terrify a child and to drive it to a sense of impotence through punishment. It is a mistake, under such circumstances, to think that the child is conquered. Outwardly it may appear so, but in reality a feeling of dread will have been connected with the parents which may lead to a life of severance from them, or to a conflict between feelings of love and hatred.

The incidents which cause, or tend to cause, the severance may be forgotten, but they will have their inevitable result. The child has suppressed them because it cannot bear the feeling of impotence which has been aroused by the constant severity and fault-finding of its parents. Its as yet tender psyche, in order to preserve that measure of spontaneity and freedom without which the human soul can never know fulfilment, deliberately forgets the actual, and compensates along some line of phantasy. If it is made to feel inferior by its real environment, then it will live in a dream environment in which it will be such an important figure that it will be able to preserve to itself its own sense of self-respect. This is a grave danger, for the child will very often continue even in adult life to live in a dream world, and so will never achieve that living and harmonious relation to reality which is necessary to the right development of personality. The actual incident which caused the feeling of terror or impotence is forgotten, but unfortunately it is still in the unconscious, and any association which is in any way connected with it, recalls the terror or the impotence, though it does not recall the incident. This often accounts for strangeness of behaviour in after life, in relation to certain circumstances or certain persons. We have only to realize the smallness of a child's world, and the fact that that world is often dominated by the parent as the ruler of it, to understand how the child's feeling-attitude to the parent may affect the whole feeling-attitude of after life.

Suppression (or repression) is not, however, only a phenomenon of childhood. It is always possible

for adults deliberately to repress things that are unpleasant or humiliating to them, and deliberately to refuse to face the facts of a situation which they do not like. And they may succeed in such repression. The facts may be buried beyond the reach of memory, but the feelings associated with them will none the less affect the life. We fear to know the truth about ourselves, and we may escape the truth, but we continue to be disturbed, consciously or unconsciously, by our fear of knowing it. We are tormented by shadows, the shadows of the things which we refused to face, but the facing of which, had we had the courage to do it, would have resulted in a real knowledge of ourselves, and a real development of character. From a religious point of view, therefore, we arrive at the important life-principle, that it is far more dangerous to run away from an enemy than to risk conflict with it. Indeed we have reason to believe that in a very real sense we cannot run away, and that our troubles arise from thinking we can. If a man has quarrelled with a friend, and chooses to avoid him, or leave the neighbourhood, rather than face the facts of the quarrel, he is unconsciously exchanging one difficulty for another, concealed and far more dangerous. For he must take with him that in his character which, so far as he was responsible for it, had caused the quarrel. He must, moreover, take with him the bitterness that the quarrel had left, and his dissatisfaction at himself for running away. Had he stayed and faced it out, he would have avoided the last two, and possibly learned, if he had been at fault, to overcome his weakness. So life offers us, in the circumstances in which it meets

us, a continual opportunity for such self-analysis as helps in the development of character. It is for us to accept both the circumstances and the opportunity they afford, and to examine our motives fearlessly in the light of what we know of God's will, believing that as His revelation of Himself gives us the vision to know their falseness or inadequacy, so His grace gives the power by which they may be cleansed and renewed.

CHAPTER V

RELIGION AS A SUBSTITUTION

One of the most important mental phenomena upon which psychology throws light is that of substitution. When we repress life-forces whose power has disturbed us we gain a victory that is only apparent, for what actually happens is that the life-force breaks out in some other way. If it were possible for such a victory to be real it would mean our death, for these life-forces are necessary to our development and personal realization. Nature, therefore, being denied the best way to personal realization, namely the conscious recognition of these forces and the relation of them to ideals, manifests itself in substitutionary ways. Some of these substitutionary ways would never be known as substitutionary were it not for analysis. Both morbid and normal feeling states manifest themselves in ways that look alike on the surface, and many substitutionary activities would be legitimate if adopted for motives which were conscious. What we must do in the sphere of religion is to distinguish between appearance and reality. An inhibited sex-instinct may manifest itself in what seems to be a mystical exaltation: denied self-respect may find its compensation in devotion to a religious theory which gives a sense of personal

power, or importance, and so on. One has only to realize the possibility of the use of religion as a substitution to realize also that much that seems extremely religious may in reality not be so.

We can see this in the case of a woman who, while kneeling at Mass, faints as the priest consecrates the elements. People say that she is intensely religious, and that her devotion to Christ is manifest in her life, but who would think that behind that story there lay another—a little girl terrified by a hard father, who deliberately gave her pain and played with her fears? The father was agnostic, and the child, because his treatment of her had given her a sense of inferiority, compensated for it by becoming Christian, her own special conception of Christianity enabling her to use it as a substitution. She imagined a gentle, kindly Son, who, though innocent, was sacrificed by a hard and cruel Father; and that was why, at the moment when the sacrifice again became complete in the Mass, she fainted through self-pity. "He was innocent, so am I; He was tortured, so am I; His Father is unjust, so is mine." [1] The feeling of martyrdom fostered by the unconscious argument gave a sense of self-importance that compensated for the inferiority. To many this interpretation of an apparently deep devotion may seem impossible, but the story is a true one, and it is easy to see that only a certain type of theology is possible in such a pain-

[1] The woman's identification of herself with the ill-treated Son is more easily comprehensible when we stop to think that in reading novels we regularly identify ourselves with the hero or heroine. We weep or laugh or become excited because the hero's name is really our own, or the heroine's adventures are the fulfilment of our own wishes. A similar instance is quoted by Dr. Oskar Pfister.

loving religion as it illustrates. This is the type of theology that sees God as Judge rather than Father, and that is usually associated with the Roman Catholic Church. It would be a mistake, however, to think of it as only to be found there, for it is found in Protestantism, too. It has in it the primitive elements of fear and the desire to propitiate, and it is attractive because men are still largely primitive. Professor Sohm says that "Catholicism is the religion of the natural man," and the natural man is to be found everywhere.

The effect of this type of theology may be illustrated further by the case of a Protestant minister, who came to be attracted by Catholicism, and began a deep study of the mystics. He followed out Catholic ideas of discipline, and finally had ecstatic visions. Becoming ill, he consulted a doctor—a Christian man with a knowledge of psychology—and was cured. During the cure it became clear that his mysticism was nothing more or less than a substitution for the reality of life which he had never accepted. His prayers and disciplines did not spring from a love of God (though it is a common fallacy among some mystics to regard the love of God as the motive for prayer and discipline), but were practised in order to gain power and self-position from God. He did the duties of life with a zeal beyond criticism, but the source of this zeal was self-esteem. The realization of these things wrought a complete change in him. He now sees himself as one among his fellows. He devotes himself to their good, and is a saint in the only sense in which the New Testament uses that word. It would be a simple matter to multiply

instances, but for the present purpose it is sufficient to notice that Protestantism has practically no saints in the accepted sense of the term, and that those whom it reveres as its greatest are generally very different from the celibate mystical type. Is this because the object of worship of the Protestant is different, or is it because it is differently conceived, and that the different conception leads to an altered psychological attitude? We believe that the key is to be found in what we have already said about the fundamental difference between the Catholic and Protestant attitudes to nature, and between the resulting ideas of holiness.[1]

The difficulty lies in the popular conception of holiness. We believe that what is commonly called sainthood is achieved through the inhibition of instinctive forces. This inhibition is the result of a wrong attitude to nature, and consequently of a wrong attitude to the sex instinct which is the strongest of the natural forces within us. It is important to realize that this wrong attitude is psychological, not physical. It springs from a wrong mental and emotional reaction to nature, and it is not to be reduced to a question of the activity or inactivity of the physical processes. Many people who do not live as celibates have nevertheless serious sex repressions, and the mere physical expression of nature will not of itself

[1] Those who care to investigate this matter further will find astonishing revelations in the literature of recent continental psychology. cf. Oskar Pfister, *Psycho-Analytic Method*, and other publications.

prevent a neurosis which is sexual in origin. Nothing can take the place of a right attitude. A wrong attitude to nature inhibits real affection by centering the interest of the self upon the self, because of conflict within it. Where nature is considered as sinful in itself, its inhibited force is not simply imprisoned, but affects the conscious life, unknown to the person, and finds its satisfaction in substitute outlets. The neurotic, whether he is suffering from a physical or spiritual neurosis is finding a substitute outlet for instinctive impulses.[1] In the case of the fainting woman who as a child had been denied affection, self-pity substituted itself for a right affectional activity in herself, and for the loss of the shelter which she ought to have found in her parents. This made her the centre of her own world, and her religion was a projection of herself, and her own feeling-states, on to the object of her worship. In the case of the minister, too, religion was a substitution for real affection. His rigorous discipline, which resulted in mystic ecstasies, increased his self-regard and isolation though apparently causing him to be meticulous in his service of others. When he discovered this and simply sought to answer God's will in life, and to value his fellows with personal reality, then he entered into the freedom of the realization of the infinite love of God, whose service is not in the acquirement of conscious personal merit, but in ceasing from all self-estimate and finding a larger

[1] It is altogether necessary that the distinction between substitution and sublimation be grasped. Substitution is the result of the unconscious denial of an instinct which will not be denied, while sublimation is the direction of a consciously accepted instinct along channels which are useful to the personality as a whole.

self in other lives. The result was a tremendous release of power. He no longer needed to labour for his own perfection, but was set free from self-love for the service of his fellows. The real saint is always un-selfconscious. "And Moses wist not that his face shone."

Substitution—because it implies an unconscious inward disharmony—is a mark of psychic disintegration. Sublimation—because it is the conscious directing of the instinctive forces towards an objective reality which is felt to have ultimate value—is a wholesome process necessary for the building up of a unified personality. Substitution leads from reality, because unconsciously it uses religion as a self-satisfaction, and vision is hindered by the very urgency of the demand of the repressed instinct. Sublimation leads towards reality, which involves knowledge of all the nature forces, and consequently the possibility of their use in the service of the spiritual. The phenomenon of substitution leading away from reality, and using religion as a self-satisfaction is to be seen very clearly in much of what is called mysticism. Here the mysticism is a substitution within the sphere of feeling; that is to say its validity depends for the mystic on a state of exaltation which is to him the compensation for the emotional satisfaction that would have been found in the expression of some inhibited instinct. That it is a substitution is evident from the fact that it has no relation to personal reality, either the

personal reality of a God demanding more than an emotional response from His worshippers, or the personal reality of a man capable of an intellectual and ethical response as well as an emotional one. The mystic seeks unity with God, but conceives of this unity, not as personal but as substantial.[1] We do not for a moment deny the fact that such an ecstasy is possible, but we do very seriously doubt whether it is really union with God. For we would urge that union with God is an attainment wrought out through the use of the whole personality, and that the ecstasy of the mystic is a temporary absorption into an undifferentiated and purely subjective state of feeling—not as he supposes it an ascent from, but a descent into, a primitive instinctive state. Like all exhaustion-psychoses, it is usually followed by depression, and in no case has the mystic, any more than the spiritualist, any real information to offer about his experience, for real information cannot be conveyed by the piling up of superlatives (the mystic's usual mode of expression). These may, of course, be an attempt to express the inexpressible, but there is always a danger that an indefinite expression be treated as definite. If, for instance, terms like "light," "glory," "radiance," are used of a feeling which is not connected with the moral task of life, they become merely symbols of the sensuous. Light is useless unless it shows us the way, and if we are concerned with the light, and not with that for

[1] This discussion must not, of course, be understood as a criticism of real personal religion, which is the sense of contact with a personal God, and which involves the awakened intelligence and insight, and the awakened and purified affections, though this personal religion is often called mysticism, too.

which the light exists, we shall lose our eyesight and never use our feet. The real crux of the matter is not that the mystic's experience is not a fact, but that it lacks an interpretation that can be harmonized with life as a whole. The mystical experience is solitary, and consequently a denial both of personality, which is in its nature essentially social, and also of those rational and ethical activities which are necessary for personal development. The mystic is often thought of as being a special person with special religious faculties, but all real religion is implicitly universal, though it may be beyond the reach of certain people at any given time.

Difficulty and misconception have arisen because the mystic's contemplation of God has been regarded (by himself and by others) as having an objective value—whereas if it, and the ecstasy induced by it, are no more than a substitute expression of some instinct which he either does not, or will not, recognize, then he is in reality shut off from any objective knowledge of God at all. It is only when a man's instinctive power is acknowledged and understood that he is able to get away from a purely subjective religion, and form a valid conception of the nature of God. When we come to realize that (and much theology evades the issue), we realize that nature is neither simply plastic material for us to mould according to our chance ideas, nor a malevolent force to be suppressed, but is as a matter of fact the correlate of spirit. It has in it a purpose which is not a material one, and it can be truly utilized only in conformity with the ideals that are implicit in that

purpose. Indeed, apart from the true utilization of the natural the ideal cannot be realized. But we must notice the phrase "true utilization." It cannot be denied that up to a point nature can be pressed into the service of what is unnatural, but never without a deepening protest, a protest which nothing but destruction will still. It is the mark of the right that it is creative, of the wrong that it is self-destructive. When we attempt to use nature in the interests of ideas motivated by our own repressions and fears, we are setting out on an undertaking which is inevitably fruitless and barren. The fact is that nature has her own special ways of fulfilment, and it is for us to realize and accept them. She strives for completion, and becomes volcanic if, and when, anything hinders that completion. In the end the life forces will not be suppressed, and, as we have already pointed out above, if we block up their normal outlet they will find some substitute way of expression. Let us notice some of these substitute or compensatory activities.

One of the most common of these is homosexuality. We have recently had much literature dealing eulogistically with the "third sex," and glorifying homosexual friendships. The friendship of man for man, and woman for woman may be and of course very often is, a right sublimation, but when a person of normal instinctive power deliberately chooses a friendship of this kind instead of a home then he has set out upon a

relationship which is unsocial and unnatural. For such friendships become narrow and selfish, and although the partners in them are of the same sex, the one plays the masculine rôle, and the other the feminine ; the one dominates, the other submits. There is all the jealousy that is possible in natural marriage, and indeed a case has been known in which, when one partner in the friendship married, the other committed suicide. Such friendships cannot be right, because if they were the rule the race would cease to exist. Moreover, they bear the marks of their own abnormality. There is an unreal emotionalism, which is shown in hyperbole of language—the friend is extremely this, and wonderfully that ; there is a restlessness and a dejection if the friend gives anything to anyone else, and the end of it all is an unsocial barrenness, physically, psychically, and spiritually. Real friendship does not narrow the life-interest by centering it on one person, but widens it to include an ever-increasing number. The more right and the more deep is any single affection, the more possible does it make other affections. The man or woman who accepts a full life is not only not departing from friendship, but is founding a home on it, and is learning from the reality of a particular love the possibility of a more universal one.

In homosexuality the outward flow of the life-interest along normal channels is inhibited, and it finds a substitute outlet in centering itself on one member of the same sex. Equally frequently that

interest turns inwards, and you then have a morbid absorption in the self, a self which, furthermore, is felt to be inferior. This in turn results in an inordinate craving for power. The compensatory process is one which is not difficult to observe. How often, for example, are writers who extol military exploits and the strenuous life men who themselves suffer from physical disabilities. History abounds in stories of men and women who loved power for its own sake, and who regarded other persons merely as means to their ends. The satisfactions of real affection having been denied them, the self had become the centre of their lives, and the striving for personal power had absorbed all the energies which might have gone out to the service of the community.

Another very common result of inhibited life-interest is sadism—the love of giving pain. There is an intimate connection between lust and blood-lust. Imprisoned nature becomes fierce, like the dog that is chained, and a love of cruelty is the awful path sometimes taken by that which might have been affection. This may be seen especially clearly in the history of religious persecution. The fanatical persecutor is in reality afraid. He is afraid in the first place of the power of his own sex-instinct, and he imagines he escapes from that by the adoption of a religious theory which not only justifies but exalts celibacy. The very force of his fear renders his relation to this religious theory obsessional. If the theory is challenged, and

if he has a secret feeling that the challenger is right, then he defends it with a doubly blind fanaticism. He knows unconsciously that if his defence falls he will be at the mercy of his own instinctive force. It follows therefore that the more reasonable is the position of the religious reformer, the more completely does it menace the persecutor, and the more violently will he defend it. His theory holds him with all the dread force of a superstition, and the cruelty with which he defends it, though it is disguised under the phantasy of service to God, is motivated by nothing more or less than the blind power of an inhibited instinct, and the thwarted demand of the instinct for expression. The dreadful thing is that the religious theory was made the justification both for the inhibition and for the cruelty, and history ran with human blood shed in the name of the God of Christ.

Nor are the days of persecution over. For many religion is still a protective device. It is used as a defence against fear, and thus also as a defence against life. Furthermore, whatever system of ritual, conduct or doctrine—and doctrine may be an intellectual tabu and as much divorced from reality as ritual or symbolic action—is accepted by those who so use it, tends to be accepted obsessionally. Neither the mind nor the feelings work freely in connection with it, and its irrational character accounts for the uncharitable bitterness that is aroused by criticism, or by the expression of an opposing obsessional belief, or even by a sincere and dispassionate statement of the truth. And it does not follow that those who lay most emphasis on reason in religion are those who are most free from

obsession. The deductions from cold reason may be idols that are worshipped by our intellectual pride, and may be used as instruments of contempt for others. The strong feeling of antagonism which criticism arouses in many of us may be due to the fact that we are dimly aware of demands which our philosophy does not recognize, and of experiences which it does not explain. The greatest rationalizers have often had as a set off to their logic a heated temper in controversy. Hegel was not the mildest of opponents. We do not imply that we should not argue with strength and feeling for what we believe, but when our position satisfies both our psychic demands and our sense of truth, we have an inward calmness which saves us equally from stridency, and from the opposite extreme of a distant Olympian superiority which frequently has tremendous suppressed feeling behind it. If a man tells us that two and two make five we do not set out to annihilate him. We are so sure that two and two make four that we pity him, for we know that life will accomplish the annihilating process. Our reaction is not that of one who fears the thing he denies because in his innermost heart he thinks it may have some truth in it.

Yet another result of the inhibition of affection and interest—and closely allied to the love of giving pain—is masochism, the love of pain itself. One of the surprises which awaits the healthy-minded student of psychology is the discovery of the morbid pleasure that some people take in suffering pain.

Children who are unjustly or unwisely beaten, especially if they are beaten on the back, may have animal instincts aroused. We cannot warn parents too strongly against such punishment of their children as produces a sense of shame and impotence. In its unconscious the child's psyche registers hate as a protest, and very often the avenue of confidence is completely broken, and in the journey of life the heavens are darkened with clouds as an outcome of it. That it is possible to find a sincere Christian who, even in later life, can never mention the word "father" without a shudder, or say "Father" in prayer to God save as in another language, shows how striking may be the consequence of treating a child of four in this way. Moreover there is often a pleasurable element in the sensations felt by the children which may lead them in after life to seek pain for the sake of an associated pleasure. It frequently happens, also, that a sense of inferiority, which this among other things nearly always induces, may find its compensation later in some kind of suffering—the sufferer having a sense of martyrdom which exalts him in his own eyes. This special kind of pleasure in pain can often be seen in cases of physical identification with our Lord, because the prominence given by much religion to His passion helps to increase the sufferer's sense of importance. Let us take the case of a lady who sought the advice of a Christian doctor because she was suffering from nervous trouble. The doctor discovered that his patient was in the habit of binding her wrists tightly to the posts of her bed, even to the point of bleeding. She confessed that this gave her

exquisite pleasure, and added: "Our Lord must have had pleasure on the Cross." The writer knew a monk who, because of his austerities, was looked upon as a very holy man. His back was covered with scars, and his arm branded by a red-hot iron. He was, as a matter of fact, a self-centred man, and the suffering of pain gave him pleasure. Dr. Pfister (*Psycho-analytic Method*, p. 572). gives the case of a woman, 25 years old, who "during the course of analysis, created a crown with painful points of pressure on her head. With this she associated the memory of an occasion when, as a girl of sixteen, after her pastor had described the innocent One persecuted and crowned with thorns, she plaited a crown of thorn-branches and placed it on her head. At present she feels herself likewise innocent, but persecuted." Dr. Pfister adds, "May we venture to surmise that she consoles herself by identification with the Saviour?" It is not surprising to find that the girl's father was a drunkard, and that she suffered physical violence in her childhood. Experience has shown us that this is not at all a rare case. A Protestant minister, a sincere and honest man, had no experience of intense love-feelings except in connection with a school-master who had punished him physically. The centre of his religion was discovered to be the Saviour in His sufferings, and not in His victory. It is interesting to see how his theory of the Atonement was motivated by his own morbid pleasure in the endurance of pain, which was, in its turn, connected with the punishment received in childhood.

In all these cases we find how an introverted life

interest—traceable to some unfortunate incident in childhood—manifests itself in a double morbidity. Thwarted instinct satisfies itself in the actual endurance of pain—thwarted self-respect in the phenomenon of identification. And it must be noted that in both these morbid manifestations the inhibited life-interest, having found no object to which it can naturally attach itself, finds its substitute outlet in some practice justified by an unfortunate type of theology. Indeed it is remarkable that the practice of self-torture which masquerades as discipline should not have received more attention in religious circles.

We have now come to a point where we can consider with some understanding the unfortunate type of religion that has blinded people to the abnormality of much of the kind of experience which we have noted above. This is the pain-loving religion that centres in the worship of the crucifix, and sacramental adoration in the service where the sacrifice of Calvary is supposed to be re-enacted. We would not deny that the devotion is frequently mixed with unselfish gratitude, and the attempt at identification with a real desire to fathom something of love's depth of sacrifice. But the general attitude of mind involved is a danger to the neurotic ; and indeed no one familiar with Catholic countries can fail to recognize the element of morbidity engendered by the perpetual image of a suffering Christ, and by the sensuous religion that is made possible through physical

identification with Him. In meditating on the sufferings of Jesus the worshipper is often meditating upon a symbol which conceals his own self-pity. But do not let us think that this is peculiar to Romanism. We have found it, expressed in other forms, in every Protestant sect of which we have knowledge. There are many Protestants who love to be martyrs. They bear the wounds of their enemies with sweet patience, but their last question, in fact one which they very seldom put to themselves, as they piously admire their identification with Him who suffered injustice, is "Has my enemy any just cause?" or "Is there not a problem in myself which I should face with honesty rather than with pity?" Patience and heroism are virtues that are not to be belittled, but when a man suffers for the truth he has, in its value to him, that which enables him to accept the consequences without self-pity, and a knowledge that when we find God under any circumstances we have found that which more than compensates for any other loss. Paul and Silas sang when they were in prison, but it is not often that that is made a text for a sermon. With some diffidence, but with a growing conviction, we have come to think that the Cross, with the "feel" which traditional religion has given to it, is not the fitting symbol for real Christianity. Actually we do not doubt that the disciples themselves would have regarded the wood on Golgotha with horror. Also the great significance of the Cross is victory over suffering and self-pity, and indeed over all the destructive forces of life. The Resurrection could more suitably be taken as representative of the work of the spirit

of Christ, for, when it is rightly understood it is the symbol of the rising from an old life, and of a birth into a new one of love and joy and peace which have conquered, and conquer, positively.

The fact is that self-pity makes one the centre of a morbid world. It is practical atheism. If we believe that to them that love God all things work together for good, then our faith in Him should bring us joy. Our Lord never pitied Himself. He loved both God and man too well for that. There is nothing morbid to be found in his demeanour, either in His trials, or on the Cross. Compassion is fitting, but it was not to awaken compassion that He died there, but to bring us to joy and to victory through the same faith, and in the same spirit. It is not our heroisms that need pity, but the lack in us of such values as lead to heroism.

In considering the question of religion as a substitution, let us return to the problem of mysticism, for it is a vitally important one, and one rendered difficult by the numerous different ideas associated with the word. For one thing it is by no means only a Christian phenomenon, but one that is very widespread in all Eastern religions. In Christian thought, as we have already pointed out, it is used variously for real personal communion with God, and for a religion depending on exalted feeling-states of a solitary nature. It is also used to define a love of God which is supposed to exist apart from any connection of God, or of the worshipper, with the world. In the latter sense it may be used as in this quotation from Mr. Thouless' *An Introduction to the Psychology of Religion.* "If

man's highest activity is to love God, mysticism may have a value of its own entirely independent of any usefulness it is found to have in this world. If we judge it from a this-world point of view, we must remember that for the mystic the alternative is probably mental ill-health; even if we do not like mystics, we certainly prefer them to lunatics. It is true that mysticism tends often to incapacitate its subject for activity in this world, but even on this score it may be justified, if we look to the life of guided activity which is its end, and not to the stage of turning away from the world which is only preparatory to that end."

The above statement makes it abundantly clear that we have got to define our terms. What precisely is meant by a love of God which is useless relative to this world? Is it really love of God or love of self? Is it love at all, or merely omnipotent narcissism? For we must repeat that if love for God is anything other than hypnotism at a point of light, it must carry with it some apprehension of His nature and His purpose—an apprehension which, because God is love, will necessarily involve the love of others. To say that the love of God may have a value independent of any usefulness in this world is to make that love selfish and non-moral. To say that it is not related to the love of our fellows (looking upon love either as a moral and personal valuation of worth, or as a redemptive desire which issues in activity), is to deny the very meaning given to the word by the Christian revelation.

It is remarkable that, although the word "love" is so often and so closely connected with our Lord, the writers of the Synoptic Gospels only record its use by Him on two occasions. The nature of these occasions, and the context of the recorded sayings, are noteworthy, for they should deliver the word for ever from any of the easy and sentimental, as well as from the unsocial, interpretations which a debased religion has made of it. On the one occasion He said: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." There is characterized once and for all, without any possibility of evading the issues, both a necessity of human relationship, and a condition of relationship with God—"*that ye may be the children of your Father which is in heaven.*" On the other He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." There again love to God is inseparably joined with love to man. It would hardly have been possible to give the word a stronger or a more exacting connotation, and it would be quite impossible to exhaust its meaning as implied in those two sayings. In the Johannine writings the word is used more frequently, but it is always used so that the connotation is unmistakable. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "This is my commandment, That ye love one another, *as I have loved you.*" "For

this is the love of God, that we keep His commandments."

There is no possibility of separating the quality and power of heart and mind and will and deed that is thus characterized, from the human fellowship in which we are placed. Indeed in the days of our flesh there can be no knowledge of God apart from this world, for it is in and through it that He has made, and is making, His revelation to us. Nor can there be any real service of God unless it is related to His purpose in it, for while that purpose reaches beyond this world, it is precisely by our apprehension of it here that we are prepared for the development of it elsewhere.

A balanced and harmonious life requires a threefold relationship with God, with our fellows, and with the self. No one can be separated from the others and taken as sufficient. It is the error of the mystic to think that it can. We may try to do without one or both of the first two, but however successful we may seem to be, we can never get rid of the third, the self. We cannot even deny ourselves, for it is with the self that we appropriate that which is supposed to be a denial of the self. Take for instance the man who sacrifices moral values in a passionate love for someone else. He is not really loving the other person, but has identified himself with himself as an animal. The romantic halo which we throw over such a proceeding is a self-deception in the interests of a selfish desire. When we love others in truth we see both them and ourselves as part of a moral and personal community. But such a community—in which love is manifested by the acknowledgment by each of the

other's worth—is not an end in itself. There is revealed in it the purpose of Another; and it fails of its very meaning unless it is in God, a God who must be apprehended as personal, just because the opposite of the personal and spiritual is the impersonal and unintelligible. The revelation which is in our Lord Jesus Christ is just this revelation of God as personal; it is what gives it clear and definite meaning. We know the Father because we know the Son—"He that hath seen me hath seen the Father"—but we have to remember that we know the Son only through what He was, that is to say in His love of, and obedience to, the Father in life, and in His fulfilment of the Father's purpose, which was not a purpose "independent of any usefulness it might have in this world."

Indeed the Christian revelation is precisely the revelation of a purpose which *has* a usefulness in this world, for it is the revelation of a personal God whose will is the self-realization of personalities who apprehend Him in and through the world by the use of all their faculties. Let us contrast this again with the ultimate metaphysical position of mysticism as it is conveyed in the statement of Basilides the Gnostic: "The God who was not, being without thought, without perception, without will, without purpose, without passion, without desire, willed to make a world. I say 'willed,' however, merely because I am forced to use some word . . . thus the God that was not made the

world that was not, out of what was not." [1] Such a statement as this gives the idea that God is inconceivable and inexpressible. It infers that definition is bound to limit, and that God is the limitless; but it ignores the fact that even the limitless is capable of definition. When we say "God is love," we define the nature of God, but we place no limit to the love which is its characteristic. In the same way when we say that God is true, we place no limit to the truth which He is. The difficulty is that the metaphysic underlying mysticism is not spiritual but spatial. It is quite true of all spatial quantities that to define is to limit, but it is not true in the spiritual sphere. So mysticism, cutting off the intellect which sees the world as subject and object, and which apprehends meaning and purpose, is left in a world of its own subjectivity with an object which is merely phantasy. Philosophy and psychology agree here: mysticism, as the word is generally understood, turns out to be a psychological dissociation, and a narcissistic inversion into the self. It returns to the primitive Mana, which is the undifferentiated sense of the sacred. As was noticed above Mr. Thouless says: "It is true that mysticism often tends to incapacitate its subject for activity in this world, but even on this score it may be justified, if we look to the life of guided activity which is its end, and not to the stage of turning away from the world which is only preparatory to that end." [1] But can it be justified? If this life of guided activity is only motivated by a mystical love of God then it is not the kind of activity to draw out gratitude from human beings.

[1] Hyppolytus: vii, 20, 21.

If Jesus lived and died for us only because He loved God, and not because, living in the love of God, He loved us for our own sakes, humanity would not have been deeply moved by His death, but the new commandment He gave us was that we should love one another as He had loved us.

It will be said, however, that many of the mystics were very practical Christians. This we have no wish to deny. Human nature is complex. We have often opposing motives in the unconscious, and unless we have harmonious personalities our actions may be very different at different times. Where there is any real dissociation in the personality this is very marked. It is probable that the great mystics were very highly endowed by nature, and that the same force of character applied in a more balanced way might not have been less religiously useful in its result. Also, in many of the meditations of the mystics there are elements of great value. But these things could be obtained apart from what was peculiar to them as mystics.

It is interesting to note that the turning away from the world which is a feature of much mysticism may have its place in right religious life. It may, of course, be a total repression of the world, in which case it is an introversion which, when complete, results in insanity—but it may, on the other hand, be a temporary retirement from this thing or that, this relationship or that, in the world, in order that they may be rightly valued, and life seen in its true proportions. The Quaker silence is of this latter kind. It is a justifiable retreat, but it is only valuable when the lives *in* the world of those who practise it have been in

communion with God. This experience and that have revealed this truth and that, or have shown God's guiding hand, and all lie stored up just below the level of consciousness. The psyche, dealing with them, even unconsciously, relates and synthesises, so that in the active silence of the meeting there comes into consciousness, as a result of the meditation, what may be of value for the person and the community. But that is totally different from the mystic's descent into the unconscious of undifferentiated feeling. It is different because it does not involve a dissociation, and the mental process behind it is not different from that which happens in the mind of a student who, retiring to sleep with his problems unsolved, finds that he has the solution when he wakes. This does not take away from the religious value of the Quaker silence; for religion is not a special faculty of a man though it concerns itself with special aspects of his life.

Religion always concerns out total reaction to the universe as God's world, and no particular religious act can be without its relation to this real objective religious world. A passive condition of the psyche that simply waits for anything as the spiritualist waits for the writing on the planchette board, is bound to be dangerous if its results are taken uncritically. The silence that is really religious, while it involves a waiting upon God, involves at the same time that that waiting be done with our faculties awake. We can never learn to know God if we suspend our judgement in our worship of Him.

This discussion of mysticism may help us to distinguish between good and bad religious work, for unfortunately many people engage in Christian work which has no reality motive behind it. They are making their work a substitution for something that is lacking in their own lives—not trying out of the fulness of their own inner harmony to fill the lack in the lives of others. All such religious and philanthropic work can only have a partial value. It may have a neurotic driving force, but it can never have the creative power of real love. It is one thing to work for people, but quite another to love them as Christ has loved us. It would be wrong to say that the mystics never have this kind of love, but there is certainly a psychological danger in mysticism which may result in the mystic unconsciously worshipping himself both in his work for his fellows, and in his isolated contemplation of God. The Beatific Vision, as a final and permanent state, has in it the marks of the most exalted selfishness.

It is a self-enjoyment of God, and is very different from St. Paul's willingness to be anathema for his brethren's sake, or the cry of Moses: "Yet now if Thou wilt forgive their sin—and if not, blot me, I pray Thee, from Thy book which Thou hast written." There is that in the human heart which responds to this cry and says: "It were better to be with Moses, blotted out, than to stand before God in the solitariness of a selfish bliss", and it is there because the God who made us to love made us so that we naturally react in this way. He revealed Himself in the Son who fought against the forces of isolation, that at last He might stand

before the Father and say: "Here am I, and the children whom Thou hast given me."

Such an attitude to life as this is the very antithesis of the world-fleeing and fellowship-renouncing ideal of much mystical religion. And it is still in "the common ways of common day" that His followers walk with the ever-present Christ. Just as it was in the Jerusalem of old, if you wanted to find Him, your surest way was not that which led to the Temple, but that which led to where the children played, or where the sick lay, or out into the fields where the lilies spoke of the wonder of God's care, so it is in the world of to-day. "We are never likely to find Jesus unless we find Him in the street." If we cannot find Him at the point of life's need, He is not the Saviour of the world.

CHAPTER VI

FALSE AND TRUE SYMPATHY

It has often been said that in leavening life with sympathy Christianity has rendered one of its greatest services to the world, and there is doubtless much truth in this. The progress of real religion has always been marked by unselfish thought for others, and by a wider and deeper sensitiveness to life. On the other hand it would hardly be wrong to say that there is nothing more irreligious than a sympathy which is morbid and unhealthy. Owing to a failure to distinguish between a healthy and a morbid sympathy much harm has been done in religious work, and much that is morally weak is found in religious literature. One of the main purposes of sympathy is the destruction of solitude, and the giving of encouragement and strength in the midst of difficulty ; but the worth of a given sympathy depends just as much upon the moral quality and spiritual vision, as upon the sensitiveness of feeling, of the person who gives it. The fact is that we can never give adequate sympathy to another unless we ourselves should be victorious in his or her circumstances—that is to say unless we have in our hearts that secret of victory over life which makes us ultimately unconquerable by its material conditions, quite apart from whether those conditions ought, or ought not, to exist.

It is obvious, of course, that we have not any sort of right whatever to submit to wrong conditions which are alterable, and that we should never cease our battle against ignorance, destitution and disease and all the things that distort and limit human life. It is indeed only in so far as we do unceasingly wage our war upon them that we are in any way justified in affirming the possibility of the soul's victory in and through them. But we should have even less right to say that God has no answer for us to the problems it sets until we had discovered the secrets of nature. If we conquered disease, could we be certain that we possessed what is greater that health, a soul that cannot be conquered by the physical material condition of pain, because its home is not in the material physical world, but in the eternal spiritual one. Life gives the greatest possibilities of developing ourselves, or the greatest possibilities of not developing ourselves, and when we realize that character is worked out in all its circumstances we have got something we *know*. It all comes back to the root principle which we have asserted throughout, that the vital thing is the attitude of the psyche to life, and the world of values in which it has its being. The soul which seeks first the kingdom of God comes to find also that it inherits the earth. But the soul that seeks only to possess the material world inherits neither the heaven nor the earth.

This argument must not, however, be misunderstood, for it can only be held as valid if, and when, the forces of destruction are being fought. We are not for a moment regarding bodily health as being apart from the will of God. It is evident

that the psyche is so constituted that its fulfilment is through personal endeavour and discovery which not only develop the personalities that seek and strive, but increasingly unfold to them the relation and co-relation and harmony of God's world. This being the case, it may be true that a carcinoma is incurable until we have won the necessary victory over nature by discovery, but it is not the less true that it is in God's will that we discover these things, for that is our life's task, and is involved in the faculties He has given us, and their relation to the world in which we have been placed. It must be realized, however, that this disability of our incompleteness of knowledge is one of the conditions which develop and deepen true sympathy, and demand the strengthening of fellowship for their solution. And it must also be realized that the science that discovers nature's secrets is not the particular possession of any one nation, but belongs to the whole of humanity, for it is only in our acceptance of this that we shall come to our fulfilment as a universal community. We shudder to think what the race would be apart from this discipline of defect, and all the growth of fellowship that is involved in it.

But the fellowship that accepts and grows out of the discipline of defect, grows only by a creative, and never by a despairing, attitude to that defect. So it must be with the attitude of sympathy to suffering. A great deal of what passes for sympathy is nothing more nor less than a fellowship in misery. Let us suppose a case of incurable illness. A minister stands by a bedside and feels deeply with a fellow man in agony. The problem

of Providence is raised in such a way that it becomes acutely personal. How would he feel towards God if he were in such agony? Unless, were he in like plight, he would still have an unconquerable faith in the goodness of God, he cannot bring a true sympathy to the man who is in pain. He will indeed be likely to bring one which is far from helpful. It may be sincere, but it will have a note of despair in it. The despair will not be found in what is said, but in what the minister is "in himself" as he speaks, for words are not the only, nor the chief, means of communication between spirit and spirit in the deepest moments of life.

The recognition of this is vital for pastoral work. Not even sincerity can make up for the helpfulness of character which is produced by victory over the world. It is useless to speak of the grace of God unless that grace is a personal sense of a living and present relationship with a gracious God, and alters not only all our values in life, but also our whole nature. When, however, this has happened, an effect, subtle but real, is produced as a man, made more than conqueror by a living faith in God, stands beside his fellow in the hour of his extremity. Mere cleverness or knowledge will never produce such a result, for it is not a matter of personal theory, but of personal victory. It follows from this that nothing is better calculated to develop Christian character than real pastoral work. Our growth in the knowledge of God

increases as we grow in the realization of His adequacy for daily life. While a minister moves among his people he passes from one living problem to another. Just because these problems are personal he cannot rightly deal with them until he makes them his own—until he asks what answer he would have himself if this or that were an actual situation for him. It is in this way that his vision of life is cleared, all his resources are developed, and God becomes very real to him. He attains the power to give people the right kind of sympathy He is neither a pessimist, nor a foolish optimist. He looks facts in the face, but he knows that all things work together for good to them that love God, and he realizes that the hardest things that come to us are often the very best, and that, if we wait upon God in difficulty, He will make us stronger and better through it, and give us clearer insight into His purpose and a deeper faith in His way.

Unhappily, as we have seen, there is sympathy and sympathy—sympathy that helps and sympathy that hinders. A pastor cannot give the right kind of sympathy if he is dominated by the love of approbation. In order to be thought sympathetic he will sympathize with everybody, and give them what they want but not what they need. We know the kind of man who, as soon as he puts on clerical clothes, puts on also the conventional clerical character. He is afraid to be honest lest his ministerial respectability should be called in question. It is easy to illustrate this. *X* was a minister who had to write a letter to a man who was in his opinion worthy of condemnation. He

said to himself: "I feel indignant, and I cannot understand how anyone could feel otherwise, but how shall I write to this man?" He decided that he would write with extreme kindness, arguing to himself that perhaps his kindness might awaken the other man to some perception of gratitude and unselfishness. After he sent the letter he had a dream. He was walking in the country across the grass, when he came to a man who was unconscious, and who had evidently been in a brutal prize-fight. At that moment, the man began to show signs of life, and slowly and heavily lifted himself up. *X* thought: "Ah yes, poor brute; he will get better, but, as he has no vision, he will soon be fighting again." Then he woke. The next night he dreamed that two hens were fighting one another fiercely. They fought until they became a confused mass of flesh. The flesh came off the bones, but the bones still fought one another—and he woke. The man to whom he recounted the elementary barbarity of the dreams, suggested that *X* had been repressing indignation, which was true. He was not impressed with *X*'s explanation that the motive was purely unselfish. "What," he asked, "do you think the man would have said if you had written him quite calmly, but quite definitely, your real opinion of his conduct?" *X* answered: "He would have shown the letter to his friends, and said that it was a disgraceful letter for a minister of Christ to write." "Ah," replied his interlocutor, "your exceeding meekness was to preserve your ministerial respectability. You were thinking, not of truth, but of convention." *X* realized that this had, all unconsciously, been his motive, and, having

realized it, was able to discard his former purely conventional attitude.

There are times when the only adequate thing to say is "Go tell that fox," and it is right to say it, provided it is the outcome of a true judgement, and not of mere malicious irritation. If this were more generally understood, the conventional ministerial attitude would be completely altered, and nothing is in more need of alteration. When a doctor visits a house people discuss their difficulties freely with him, but when a minister visits the same house the attitude and feeling of the people is apt to become sentimentally unreal. They, too, adopt a conventional attitude. Many ministers feel that it is a great drawback to their work that they are not always received by their people on a perfectly honest footing, but these old fallacies will never be exploded until we become clear in our minds as to what are, and what are not, Christian virtues, quite apart from traditional ideas about them, however deeply rooted and of however long standing these ideas may be, and until we dare to be completely honest, however much our honesty may fly in the face of accepted respectabilities. We have said already that there is a Christian sympathy which strengthens and recreates, and that there is an essentially un-Christian one which depresses and destroys. It is absolutely necessary that we should make a stand here and distinguish between the two.

Let us examine further the dangers of the wrong kind of sympathy, as they are seen in the cases of

certain self-centred hysterical people. Now the fact is that such people would rather be ill, and the centre of a morbid picture, than well and sharing life healthily with their fellows. They love pity, and secretly like pain if it is the occasion of their being pitied. But it is obvious that to pity them is to weaken them. It is astonishing how irreligious these people can be, while to hear their conversation one would think they were very pious. A minister was asked by an invalid, whom we will call *Y*, to visit her. The doctor told the minister that *Y*'s was a mysterious case, in which there were distressing symptoms which he was inclined to attribute to heart trouble, but he was not sure. When the minister visited *Y*, he found her in beautiful surroundings. Her bed was drawn up to the window, and she had flowers all around her. Her conversation was very pious, and she had the air of being gentle and kind to everybody. One day, in the course of conversation, she said to the minister: "I wish I were with Jesus. It would be so beautiful to be at rest with him." Intuitively feeling that there was something morbid about the remark, he replied, "That is wrong. You have a husband and children. If the love of Jesus were in your heart, you would think of them. You would not wish to leave them while they needed you. There must be something unhappy in the relationship between your husband and yourself." *Y*, of course, was much offended at his suggestion, but he turned out to be right. The doctors afterwards found the case to be one of hysteria, and, when all the facts were disclosed, it proved to be an amazing case of utter selfishness. (Hysteria is

one of the diseases of selfishness.) To have given the kind of sympathy which such a person asked would not have been the work of a minister of Christ. It might bring him some praise. It might keep some people attached to his church, but it would not be a following of the Lord. Love and truthfulness are inseparable, and he who does not seek the truth can never lead men and women out of the ways of selfishness into the paths of righteousness and peace.

We are now in a position to review the wrong kinds of sympathy which we have so far discussed and illustrated. There was first the kind that might be offered by a sympathizer who would himself have been defeated by the circumstances of the man with whom he sympathized. Such sympathy is merely another, and an exceptionally dangerous, form of self-pity—exceptionally dangerous because it drives the recipient into self-pity, too. And self-pity is one of the most subtly destructive of all feeling-attitudes. Then there was the kind of sympathy that would be dictated by an uncritical acceptance of the conventional ministerial attitude, and thirdly the kind motivated by a morbid desire to please. We have to be quite clear about this last. When a sympathy is given that arises from a wish on the part of the giver for approbation, or for the preservation of a generally pleasant atmosphere, then it is being given, *not* out of an objective valuation of the other person and a desire to meet his need, but as a pandering to a purely personal weakness. In the case of the hysterical woman the minister might have kept everything easy and pleasant, both for himself and for her, by

giving the kind of sympathy that was obviously asked for, and that was equally obviously ruinous when the real facts were known.

It is, indeed, the commonest fallacy about sympathy to imagine it as always and in every case a virtue, and as always connected with a real concern for another person. We have already suggested that it may be the fulfilling of a purely personal need. That need may be unrecognized, but it corrupts no less the sympathy of which it is the source. To get at the root of the trouble we have to go much more deeply into the psychological states of mind underlying it. Now sympathy may be either a projection of oneself on to other people, or it may be a healthy identification with them. (We say deliberately a healthy identification, for we have already dealt, in our discussion of substitution, with certain morbid forms of religious identification.) By a projection of ourselves on to other people we mean that in our consideration of other people we see not *their* feelings, problems and needs, but our own feelings, problems and needs which we imagine in them. For instance, we may suffer from a painful sense of loneliness—we consequently sympathize easily with loneliness, either real or imagined, in other people. If we have learned to recognize our own loneliness, and to overcome it by finding a home in God, then when we find real loneliness in other people we are able to identify ourselves with them in a healthy fashion, and give them the help they need. Or if supposing

we suffer from a tendency to aggressiveness, we are liable to spend much time in preaching humility, and fighting aggressiveness (which again may only be imagined) in other people. That is to say we project our own aggressiveness on to other people, and fight it in them. It is only when we recognize it as one of our own problems, and conquer it in ourselves, that we are able to see it and deal with it in other people. So long as it is subjective we shall be liable to imagine it where it is not, and even where it is, to deal with it according to our own need and not to that of our fellow. One could multiply indefinitely instances of this kind of projection of our own thoughts, feelings and attitudes on to other people, but these suffice to illustrate the point. Where the phenomenon of sympathy as a projection is most obvious it indicates some unconscious disharmony, and renders impossible such objective identification of the self with the sufferer as should lead to a real alleviation of the sufferer's need. We have already considered the case of the sympathizer who would be defeated by the circumstances which he meets in life. Such a one projects on to another his own helplessness in the face of facts—and sympathizes with, or pities, that! That does not mean that he is blind to his fellow's suffering, but it does mean that so long as that suffering presents to him an unsolved personal problem his sympathy cannot meet the real need.

We can now take two concrete examples, in both

of which the subject, while ostensibly sympathizing with others, is in reality pitying the self which he has projected on to them. The first is of a man who, with much keenness, devoted his time and energy to work in connection with a certain primitive people. He had personal worries and difficulties which he decided to discuss with an analyst. During the course of their talks it became apparent that for all his labours he was not really interested in, or attracted by, these foreigners themselves. When pressed about his attitude he found he had to admit that he was drawn to the work for one reason alone, and that was that he looked upon these folk as a solitary people, and their solitariness called out his pity. This in turn revealed the fact that one of his own chief troubles was loneliness. The analyst saw at once, and very soon he himself came to see that he was pitying these folk whom he regarded as solitary because he pitied himself; by endeavouring to help them he had been trying to solve his own problem. This illustrates a very common phenomenon. Nature striving in a blind way for the integration of personality, always has a second best course which she takes towards the solving of that kind of problem which can only be adequately dealt with by the self functioning as a whole. That is to say that in such cases only a clear consciousness of all the facts involved would serve to make the best course clear.

Again we know of a man whom his friends took for an uncommonly selfless philanthropist—and well they might, for he gave up comfortable surroundings in order to live in a slum and devoted

to the poor all his income beyond what was required for bare necessities, and evidently felt himself to be actuated by genuine concern for those whom he had elected to dwell among and to serve. And yet further investigation showed quite clearly that his master motives (hidden from himself) were not altruistic but selfish. It was discovered that he was subject to the dominating influences of fear and a morbid desire for approbation. He had gone to live in a slum because he was afraid of revolution, and he was kind to his neighbours in order that they might shelter him should trouble arise. This self-protective motive was supplemented by, and associated with, an imperious demand for the commendation and praise of others. The result of understanding his own motives was that being a sincere man he readjusted his life, and thenceforward lived nobly and selflessly, bearing in his heart an enduring peace and happiness.

In this second case the process of projection is slightly more complicated than in the former. In that we saw a lonely person consciously pitying folk whom he took to be lonely while all the time he was unconsciously pitying himself and his own loneliness. Here, on the other hand, we have a man, timid and in certain respects ambitious, "sympathizing" with others, not on account of fears and ambitions which he thinks he sees in them, but consciously because of their general unhappy condition, and unconsciously because he is frightened of them and wishes to secure himself against harm, and also because he hopes thus to obtain simultaneously personal safety and the

applause of his fellows. But the "sympathy" manifested in the two cases is in essence of the same kind. Neither man sympathized with the objects of his pity as ends in themselves; each was looking primarily to his own interests and busy attempting to solve his own problem. Such sympathy, as we have already pointed out, is likely to be of very limited value to the recipients of it. Food to the starving, is obviously an untold blessing, no matter what the motives of the donor; but when it comes to personal relations then the motive becomes exceedingly important, because in personal relations the psychic attitude counts for far more than the outward actions or the spoken word. In the instances which we have recorded above the psychic interest of the sympathizers was egocentric.

On the other hand, he whose sympathy takes the form of a healthy identification with the object of his sympathy is other-regarding, not self-regarding, and his pity is a saving pity. A man devotes himself to work for a primitive race. Through intuition and imagination working on observation he gains an understanding of the hopes and fears, sorrows and sufferings and needs of these people. Their betterment and welfare become his concern because he sees them as persons; their interests are his interests. If indeed they are lonely people, then no doubt any personal experience he may have had of loneliness will be of incalculable help to him for the just appreciation of their condition, and consequently for the power to render the kind of assistance that is most needed, but—and this is the important point—he will be pitying *their* loneliness, not *his*, for (if the distinction may be

allowed) he has identified himself with them, not them with his own difficulties in them.[1]

It might seem that at this point our argument had brought us to an impasse. In every action which we do, in every identification of ourselves which we make with the outer world, the self is concerned and developed, and it would look on the surface as though unselfishness were impossible. But here again we come back to the fundamental principle which we have sought to develop in the previous chapters. The source of all power is the same. It is the way in which we use it that matters. It is always the self that functions. The differences lie in the motives which determine that functioning, and the ends to which it is directed. The distinction between unselfishness and selfishness is therefore a distinction of motive—it does not in the least mean that in an unselfish action and feeling the self has ceased to function, only that it functions differently. Feeling with another will always be selfish unless it is controlled and directed by the consciousness that that other person as well as our own self is to be determined by the moral and spiritual order. It is precisely the objectivity of this order that saves us from selfishness, because it involves the worth of personality as personality, and therefore prevents our relations with one another being capriciously determined by mere subjective feeling, while at the same time it gives to

[1] Logically there might appear to be no distinction here, psychologically there is all the difference in the world.

feeling its true place. Sympathy accordingly becomes the power of relating our fellows to a personal good which is in conformity with the common good. To put it religiously, to recognize the purpose of God as a rule, which, while personal and loving, is not capricious but desires the same for all His children, is to learn how to harmonize individual affection with the eternal and moral order. Love may then be limitless, and yet healthy and unselfish.

If we may put it in another way, there is no such thing as utter self-denial in the ordinary acceptation of the term. Selfishness always involves an undeveloped self which makes its own subjectivity the centre of its world. Unselfishness is not the denial of the self but the affirmation of the self in its reality. Such an affirmation involves the healthy identification of the self with other selves to whom it yields the same rights and the same values which it claims as good for itself, and leads, therefore, to its enlargement through the embracing in its own of other lives. Self-realization must in the end be the realization of something that is universal and not of anything that is merely individual. What is often called complete self-sacrifice may psychologically be nothing more than complete pride. We cannot over-estimate the religious importance of this. If full salvation is not merely having right knowledge, or merely being sincere up to a point, but if in its essence it demands the possession of such a thorough-going sincerity with oneself and with life that real inner harmony and inner freedom is developed by commanding one's own subjectivity, as well as one's outer circumstances, in obedience

to the will of God, then we are compelled to say that the Christian world is still treating salvation in a perilously shallow way. Moreover, in the light of this principle some sayings of our Lord's would be seen to be not hard and inflexible theological dogma, but just plain and simple statements of fact. "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

The acceptance of such statements does not deny that our Lord's appeal is to all men, but it certainly denies that it is a merely sentimental appeal, and takes us to the heart of some of the tragic insufficiency to personal and social need of much so-called Christianity. It is often complained by the non-religious that professing Christians are rarely an advertisement for their faith. That is true, and the reason is that, generally speaking, professing Christians have yet to realize what is demanded by the will of God for them, and the adequacy of the power that will be available for them if they will to do that will. Purity of heart is necessary not only to see God and to know His will, but also to see our fellows and to understand them as they are. Our knowledge of other people is very largely an analysis of our feelings in regard to them. A certain person gives us a certain particular impression, and by examining this impression we arrive at a certain knowledge of him. This knowledge is, however, not likely to be valid if we ourselves are in a morbid psychological condition. We have to be not only without bias, but with a deep and carefully winnowed experience, if our own self-feeling is not to distort our feeling for others.

Of course, it becomes obvious that the difficulty that arises where feeling is the result of projection, arises precisely because an unsolved problem of which one is not conscious renders impossible an objective view of the moral and spiritual order. Let us go back to our slum worker. Directly he identifies himself with those whose need has impressed itself on him, instead of projecting himself on to them, he is free to render the service which their situation really demands. True, he is limited by his ability in things temporal, and by the extent of his knowledge and insight, but he is free to give service and help within those limitations and to devote himself to the real needs of his neighbours, not the needs which his private desires have attributed to them. Moreover since he has identified himself with them, he will not be hampered in his service of them by an over-ruling concern about praise or blame, or about his own personal safety.[1]

It is, however, not sufficient only to be able to see that there is a right and a wrong sympathy. The vital question concerns the possibility of acquiring the kind of character which will be capable, in any given circumstance, of responding to other people with a right and not a wrong feeling attitude. Here

[1] We hope we have made it clear to the reader that the brief histories we have given of these two cases by no means implied accusations of insincerity. Both men were actuated by motives of which they were not conscious. The question of sincerity arises only when these hidden motives have been brought to light.

we must go back to a further consideration of the phenomenon of identification. We spoke above of a healthy identification, distinguishing that both from projection and from an unhealthy identification. This can now be defined further. We tend always in life to identify ourselves with something outside ourselves, unless indeed our motives are purely selfish, in which case we shall identify ourselves only with some aspect of the self—our sex instinct, for instance, or our acquisitive instinct—and with such things outside the self as shall minister to that aspect. Such a purely selfish identification of the self with the self we need not at the moment consider, as it is outside the scope of the present discussion. We can go on to that morbid identification, which we have already illustrated, of the self with its own unrecognized feeling states which had been projected on to other people. This is essentially the same unhealthy type of identification with which we dealt when we were discussing religion as a substitution. There we saw how people might identify themselves with their own sense of martyrdom which they imagined to be the state of mind of the object of their worship. So it is possible that we may, owing to the teachings of a wrong theology, identify ourselves with a wrong interpretation of life. We may also identify ourselves in our attitude to life, and our endeavours in it, with wrong people, wrong thoughts, wrong movements, either ignorantly, or through some perversion or lack of vision. There can be no doubt that our characters are largely formed by the things and people in life with which we identify ourselves. It is through identification with what

we deem desirable that our sentiments are fixed, The more completely and the more frequently we identify ourselves with wrong things, the more difficult does it become to escape them, and the more blurred does our vision of the right become. On the other hand it is equally true that the more we identify ourselves with right things, the more able do we become to apprehend and to do them, and the clearer does our vision of further right become. Surely this is the principle of " seek and ye shall find," and " whatsoever things are true, pure, lovely, honest, and of good report, think on these things."

In the morbid forms of identification of which we spoke, the self's identification with something outside itself had been determined by some unconscious disharmony within the self. Let us now go on to deliberate, conscious identification in which we endeavour to respond to those things outside ourselves which we see to have an objective and ultimate beauty and goodness and truth, and in which we seek for fellowship with those people whose character and outlook appeal to us as manifesting them. It is obvious that here our guide is the revelation of God through Jesus Christ in which we are shown what are the ultimate and external values, and given a sense of the sacredness of personality which enables us to identify ourselves with other people as we see them in the eternal order of things.

In thinking of this, however, we have to remember that our characters are affected more by our personal friendships and relationships than by anything else. This fact may lead us very easily into making

uncritical identifications of ourselves with others.[1] Men may become merely pale copies of those whom they admire. Such a process of uncritical identification may be carried so far as to lead to a dissociation of personality. (This may sometimes be seen in the theatre where an actor, identifying himself with a character who gradually becomes insane, loses his mental balance for some time.) It is natural, of course, that we should be drawn to those who supplement our own characters, and it is not wrong for us to assimilate those qualities which are good and true in our friends, but that is very different from being mere copies of them. Real friendship always has truth for its basis. No man who was a real friend would insult another by asking him to accept what did not appeal to his insight and conscience and freedom; and paradoxical though it may seem, yet it is true, that real affection, though it involves a certain dependence, rests at last upon its appeal to indcpendent insight and conscience. In the religious life, there is no more important command than "Put ye on the Lord Jesus Christ," but most people read this as an injunction to suggest themselves into a conventional idea of Christ, which is to copy a very inadequate representation of Him who was too real Himself to be a copy. It is, indeed, a dangerous thing to copy Him whom we would serve—though this statement needs explanation. We can "put on the Lord Jesus Christ" only in the measure that we seek to stand with Him in sincerity, in the measure that we seek the truth without bias, and

[1] For a brief discussion of the phenomenon of physical identification see Appendix I.

are careful to have a conscience void of offence before God and man. We shall meet many situations which in detail were not in our Lord's life, but we shall meet no situation which will not give us an opportunity for acting upon His principles. When He said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest," He also added: "Take my yoke upon you and learn of me, for I am meek and lowly in heart." This addition is often forgotten, and in forgetting it there is a failure to realize that the way of real meekness, which is the way of selfless openness to God and to life, is the only way in which we can come to Him. This involves an attitude which reconciles us to God's purpose on earth, and which brings us into the fellowship of Him whose life manifested such an attitude in perfection.

But we must go further. Many feel that an identification in moral principle and personal attitude is not enough. This is quite true, for moral principle and personal attitude may be sundered from feeling and affection, and without these moral principles lack power, and personal attitudes lack reality. Personal reality is not attained only by seeing what is true, but by submitting ourselves in the ways of daily life to the truth that we see. It is where freedom is combined with identification that we combine truth and love, and are one with another without being the tool or slave of another. That does not mean that we are not to be Christ's servants, but it does mean just what He says, that He called us not servants but friends, and it is in the measure in which we are His friends that we become

increasingly His servants, whose service is perfect freedom. In this world or in any other, we must be servants. We are either the slaves of our impulses, and become things in the midst of things, or we are determined by truth and righteousness and become the servants of God whose purpose for us is that we should grow up into the measure of the stature of the fullness of Christ. Religion will never be vindicated unless it has a truth that can be apprehended in its own light, and it will never have power unless that truth is combined with a love that embraces all the glad interest of life, and that is personal.

No minister need fear to visit people in trouble if he keeps an open and sincere heart, and an honest conscience before God. It is in life that God meets us, and those who are willing to do His will do not fail for lack of guidance. Academic training—training in accurate thinking, and the acquiring of knowledge—are very important. No amount of knowledge, however, gained from books or from oral instruction, can take the place of the illumination of experience, for it is through experience that theory becomes the living conviction that is part and parcel of the self, and therefore it is through experience, if we are open to it, that we can learn the lessons which God would teach us in life. It is only when we know ourselves that we can have a right relation to others. The sincerity with which we deal with ourselves enables us to deal sincerely with others and with life. We have

to be ourselves if we would come to our Father; we have to be ourselves if we would come truly to any other soul; we have to be ourselves before we can lose ourselves and wake into the wider world of true and spiritual fellowship. When we thus awake, we awake into the kingdom of God, where we are evermore ourselves, and yet evermore God's and our fellows'. Subjectivity is never conquered save through truth. We can never be freed from the imprisonment of our own world, formed by the projection on to the real world of our own subjective states, save by knowing ourselves, and being honest with ourselves, for it is only in the measure that we seek to be sincere that truth can make its appeal to us, and only in that measure can we understand what real sympathy and identification involve. The sympathy of God with us has never been a mere pandering to our faults or concession to our sins. In Christ we find a love that will not let us go, but a love that never fails to tell the truth. He identifies Himself with us, not just as we are, but as in God's purpose we are to be, and claiming us for that, He frees us from ourselves and at the same time binds us to Himself.

CHAPTER VII

THE SAINT AND THE SINNER

THERE are some things which it seems almost sacrilegious to question. The assent of time is on their side, and the common judgements of the people are based upon them ; and yet it may well be that to refuse to question them is really to acquiesce in a misconception which hinders the progress of real religion, and to bar the way to its removal. This is so, we believe, with the generally accepted idea of "saintliness." By the religious public in general it is regarded as something which has very little to do with the world as it is, and by the non-religious either as a form of hypocrisy or as a solitary freakishness which is very hard to understand, and which, in any case, is something rather to be avoided than otherwise. Yet the disastrous thing is that the word saintliness, the connotation of which is so confused and often so discreditable, stands for what should be the consummation of the religious life.

For if saintliness, (which in the long run is just sheer goodness related to the transcendent as well as to the temporal) is grounded in the nature of things—if it belongs to that system of objective reality apart from which religion itself has no meaning —then it ought, because it is necessary for all true

development, to be attractive in itself, and for its own sake. How does it happen, then, that the world tends to find saintliness unattractive, especially when it looks upon what it likes to call an obviously honest goodness with general approval? It is true that a man selfishly intent on evil will be roused to hatred by real goodness when it opposes his aims, but it is also true that in the main the prevailing moral sense of ordinary people everywhere condemns what is obviously selfish. Even the Paris apache, when he goes to the cinema or theatre, can be seen loudly applauding the hero, and being roused to a state of fury by the villain.

There are some Christian workers who seem to be able to go anywhere without being disliked, even though their message may not be acceptable, while there are others who quickly stir up opposition and resentment. May not the explanation of this lie in the fact that goodness is attractive, but that the man who thinks himself good is not attractive, and that the world has in its thinking confused the beautiful and always unself-conscious quality of saintliness, with the repellent, self-conscious one of thinking oneself a saint? It was one of the outstanding features of the mission conducted by D. L. Moody, that if a man became angry and left the hall, it was more than likely that he would come back next night in a different frame of mind, which would seem to show that he was not angry with Moody, but with himself, and that there was about Moody's goodness an attractiveness that disarmed anger.

There is no more striking contrast than that between the picture of our Lord suggested by the

Gospels, and those attempts at portraying Him that one commonly associates with stained-glass windows. The picture in the Gospels is that of a manly man, who delighted to preserve the happiness of a wedding feast, and deliberately rejected the ascetic way. "The Son of man came eating and drinking." The professionally religious called Him a gluttonous man and a wine-bibber, but the broken came to Him to be made whole, and the common people heard Him gladly. It is evident that there was that in His saintliness which proved spontaneously attractive.

And, indeed, goodness has about it something that is fundamental and durable. Even in the underworld we find that it is because of some admixture of good, because of some qualities such as bravery and loyalty, that it is possible for evil itself to go on existing; for the underworld would have no principle of cohesion at all, were it not that some spark of honour, of loyalty (illogically held, it may be), makes possible the sense of community among thieves. This point is especially important because it shows that goodness really is rooted in the nature of things; that it is not only something allied to duty, but something on which the very possibility and continuance of human existence depend.

It is in the light of this final necessity of goodness that we must attempt to discover where the popular conception of it has gone wrong. Why, for instance, would the healthy-minded youth of to-day rather

be Mallory or Irvine, or some other courageous adventurer, than any saint in the calendar? It will not do to say that this desire is just the outcome of a merely worldly view of greatness, or a merely worldly desire for fame. These men rose above the clouds as they trod "the upland, hopeful way." There is some relation between the undaunted and the eternal. Yet the word saint which should surely suggest just these qualities of the undaunted and the eternal, does, as generally understood, convey nothing of that spirit of courage which "holds its life as a very little thing, adventuring it jestingly so that duty be done." It stands for the virtues of submission and self-denial, which greet the unseen, it may be with a passive kind of joy, but never with a cheer. There is something of buoyancy, something of the ecstasy of real life, lacking in the conception of sainthood, which would not be lacking in it if the religion from which it springs involved something more than a merely reluctant surrender.

Yet the conception of religion, involving the repression of much that belongs to a full humanity, is deeply wrought into life. There are children whose laughter is quieted, and whose play becomes self-conscious, if they think that their parents—godly folk—are near, and for whom the thought of goodness is inseparably bound up with that of gloom. Indeed, it is a widely current supposition that religion is narrowing and constricting, that its devotees are more careful about saving their own souls than about loving their fellows for their own sakes, and that to become religious means a surrender to the joyless, instead of what it ought

to be, a liberation through which we realize the goodness of the Lord in the land of the living. Observation will yield numerous illustrations of our contention. Why is it that beggars whine to parsons and frequently sing morbidly sentimental songs as they shuffle dolefully along the street? Is it not because their appeal is to the religious public which they assume to be susceptible to the morbid?

During the war the writer heard a private soldier speaking to a committee of religious people about religious work in which he had been engaged. His sincerity was evident. In the midst of his speech he hesitated, pushed his hand through his hair, and said, "You may not believe me, but the best men that I have met at the Front have not been the very pious, hymn-singing ones. The best men at the Front have been men who said very little about religion; you could trust them, and they would do anything to help you." The impression that the writer got was that the speaker did not mean to imply that these latter had no religion, but that the best men were not those whom the committee that he was addressing would have called the saintly ones. It was evident that this fact not only surprised but troubled him.

The apparent disharmony between what seemed to him to be the most admirable human character, and what was generally accepted as being "religious," had created a problem in his mind, which was by no means a modern one. Religion and a buoyant sense of joy in life have rarely been thought of as having any intimate or essential connection. The breach between them is an historic one, and in

some measure belongs to the days when primitive passion had a determining influence on religion. Yet as we go back through ages that are as a desert for the joylessness of the religious sense in them, we come to an oasis which no phantasy can mistake for mirage—the oasis created by those few years of time wherein Jesus lived and walked on earth. For he came not to confine human life, but to set it at liberty—not to forbid our joy in it, but that our joy in it might be full. He was stirred by the beauty of the lilies of the field. He delighted to watch the children playing in the market place. He would have his disciples glad as the friends of a bridegroom. Yet has not Christian art given Him to us as the Man of Sorrows and acquainted with grief? Certainly this beautiful phrase describes Him. Certainly He was the Man of Sorrows. If that were not true of Him He would have no help to give us, but if it were true in the sense that traditional art has evidently believed, then His sorrows were greater than His soul, and He has equally nothing to say to us. Throughout the centuries the emblem of Christianity has been the Cross with a sad and dying figure upon it. Truly Jesus died for us, but was not His death His victory and ours? Were not His sorrows because love had laid on Him the burden of our griefs, which He gladly and willingly bore in order that He might remove them, enduring the shame for the joy that was set before Him? Yet if we let our feelings respond to the usual Crucifix, we shall be filled with a despairing sense of unrelieved tragedy, pitying both Him who died thereon, and ourselves for the fulfilment of whose joy and the

abundance of whose life He died. [1] It was not in the Gospel record that traditional art found the warrant for its interpretation, for there we find that the one thing Jesus never did was to pity Himself. When His victory had been won in Gethsemane He was calm and collected; and the sweat on His brow did not keep Him from saying "Thy will be done" to a Father whose love he never doubted. He asked no pity of Pilate. Rather He sought to save him. He asked no pity of Caiaphas. He asked no pity of the people, but thought of them and not of Himself. "Daughters of Jerusalem, weep not for me but for your children." Self-pity involves the turning of the attention within, but the attention of Jesus was all given to things outside Himself. He had time to think of His mother, to comfort the soul of the dying thief, to pray for His enemies, and finally to commend His spirit to God. Why, in our common thought of Him, have we missed this outward-turning spirit which is so full of health? Why has art depicted Him with less of radiance on His face

[1] It is quite sufficiently obvious from the whole of our Lord's earthly life, and from St. Paul's interpretation of His risen one, that the joy that was set before Him included, and indeed in its very nature involved, the joy of a society to whose creation and ultimate perfecting He gave Himself, not less in His life than in His death. "He gave His life a ransom for many," "And now I come to Thee; and these things I speak in the world; that they might have my joy fulfilled in themselves . . . Neither pray I for these alone, but for them also which shall believe on me through their word: that they may all be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one." Our Lord never in His thought separated Himself from those whom He came to reconcile to His Father and theirs, and it is only necessary to say this because of the inference which may be drawn from some mistaken interpretations that the joy for which He endured the Cross was in some sort a personal thing—even as it were a kind of individual reward.

than has been seen on that of many a humble follower who died for His name? His very self was victorious, or otherwise He could never have wrought our salvation.

But unfortunately the popular conception of the saint is built not on the historic Jesus but on the historic saint, and it has generally happened that the psychology of the historic saint has been very different from the psychology of the historic Jesus. The truth is that the conventional idea of sainthood is not wholly Christian, but has its root in a dualism between nature and spirit which is as old as history, and which is to be found in every religion. In India the fakir crucifies his natural impulses in order that he may have spiritual power. Buddha taught his followers not to desire any of the things of ordinary life, that in oblivion—Nirvana—they might gain a victory over life. Even to Plato matter and spirit were so sundered that the highest existence was non-material, and the non-material ideal alone was the home of the soul. Nor did this dualism in religious and philosophic thought exist without reason. As we have seen already men had to come to learn that their progress depended on the assertion of the spiritual qualities of personality over against the brute forces of nature—forces which existed not merely in the world without them, but which, as powerful and often destructive instincts, were to be found within them as well. They found that there were three courses open to them. According to the first man became a

mere thing, determined by the instinctive forces of a nature that was apparently blind. According to the second he sought to repress these instinctive forces which he felt to be a hindrance to spiritual development. (This has been adopted by most of those who have striven to rise above the brute.) The third was to find the secret of so conquering and using the instincts that they became the allies of the spirit—became in fact necessary to religious reality.

There is nothing more moving in human history than the story of the inward fears and desperate struggles of men and women who were striving to break the bonds of their slavery to the possibilities of evil within them. In the face of it, it is not surrising that many religions should have postulated two gods, or that many Christians should have thought of the Devil as the ruler of the world. Yet all such dualism is essentially un-Christian, for to regard nature (with all its instinctive forces), as necessarily opposed to spirit is to question the moral character of God. For if that without which there would be no life at all on earth is to be regarded as evil, then in order to strengthen the will in the struggle against it, there must be an artificial renunciation of pleasure and often a positive infliction of pain. It is some such renunciation as this—the fruit of a dualistic, and not a Christian view of the universe—which has come to be part of the connotation of saintliness. As far as ordinary earthly happiness is concerned the saint is victorious over it, but not through it. Yet the happiness that comes from a right fulfilment in life is part of the natural order of things, and nature

has a way of hitting back when she is misunderstood, as those have misunderstood her who have feared and repressed her forces. It is not only the libertine who is broken by the nature which he has outraged. The so-called saint also is defeated by it. For when there is constant inward struggle with forces not fully apprehended, the soul becomes suspicious of the enemy everywhere, and is filled with a vague dread whose shadow covers even the face of God. A morality, in many respects good, is preserved, but it is preserved by an austerity which shows that that morality is not loved for its own sake. Such an austerity is a joyless thing, and real peace is almost impossible to those who are compelled to exercise it, for instincts which are repressed and not understood keep the mind constantly aware of their demands, just as the thought of food occupies the minds of the starving more than of those who have plenty but who do not live to eat.

But asceticism has more serious results than the production of a joyless austerity. Those who are compelled to be harsh with themselves, tend to become harsh with others. If they are successful in curbing their "natural" desires, they are still constantly aware of themselves. If they are defeated in their struggle they are lost in self-condemnation, and they read their mercilessness towards themselves into God's attitude to the world. In either case no real victory is won. At best the enemy is only imprisoned, and as it is imprisoned within it is always present. To imprison is not to conquer, and apparent success often issues in sad mental and moral distortions. A missionary was once

standing on the banks of the Ganges when he caught sight of a fakir close to a ghat where the dead are laid. The "holy" man was in filthy rags. His hair was matted with mud. What he had been eating is unprintable. The missionary saw at once that he was a supreme instance of the conquest of pleasure, so he set his camera to get a permanent impression. When he had done so, he was startled by the fakir saying to him, with an elegant Oxford accent, "Shall I sit or stand?" Was he perfect, this unsocial being who laboured for his individual salvation? No, not even according to his own ideal. Pride still lived within the shell of his humanity.

It is possible for us to gain new views, and at the same time to bring old psychic attitudes to them. In a book recently published in New York, *The Red Man in the United States*, there is a curious instance of this. "The old Indian dances and ceremonies are not discouraged, nor encouraged, while the Bishop of Wyoming in whose diocese the Mission is, has tried to induce the pagan Arapaho Indians to deposit their sacred pipe, which is guarded by a high priest of the old worship, under the altar of the Mission Church, and has offered to create a perpetual diaconate for its guardianship. This novel experiment in Indian missions, recalling as it does the historic policy of the early Church, is being watched with the keenest interest." Unwittingly this story hits the mark. The pagan tabu attaching to the sacred pipe is brought into Christianity, which should really present the Providence of God as taking the place of the power of the fetish, and should thereby lead to the

destruction of tabu fears in the psyche. It was in fact this very policy, "the historic policy of the early Church," that accounted for the conquering by the psychic attitudes and fears of Mithraism, of almost everything in Christianity save the name.

It was through the adoption of the unexorcised attitudes of heathen converts, involving as they did a fear of nature and the instinctive forces of nature, that Christianity, abandoning the attitude of the historic Jesus, came to have a wrong conception of Grace. This is well brought out by Dr. Oman, where, in *The Church and the Divine Order*, he is discussing the conversion of St. Augustine. Dr. Oman maintains, and we think justly, that despite Augustine's conversion, "the Neo-Platonic idea of God, and the Neo-Platonic theory of redemption, continued to hold him to the end, and through them he interpreted even his Christian experience. Now Neo-Platonism was a system of psychical immanence; it was a nature pantheism, and its result on Augustine was that when he came to think the matter out, God's grace in Jesus Christ appeared not as something to humble our pride and touch our self-love, making us realize that our pride rejects His love, and our self-love His fellowship, but is an influx of God's substance, into the unreality of our being, the result of which is to withdraw us from the distraction of desire to the unity of an undisturbed contemplation. So it leads to sacramental grace and asceticism." [1]

[1] *The Church and the Divine Order.*

From a psychological point of view, the reason why the mind of Augustine continued to be influenced by Neo-Platonic thought, is to be found in the wrong attitude to nature which resulted from his early defeats by it. It is a common mistake to think that the experience of any particular form of sin, and the struggle to overcome it lead, when it is apparently overcome, to a clearer judgement and greater strength of character. We sometimes say that a man is a beast, but the beasts are never beasts in the sense in which a man may be a beast. Man should live as a rational spirit, but when he does not, it is not to the level of the animals that he falls, but far below it. After a life of gross indulgence a man may apparently overcome his sensuality, and may live thenceforward a life of disciplined control, and yet while there may be religious and spiritual elements in his victory, it is often only of an exceedingly partial kind. Augustine struggled long against his sin. It seemed like an unconquerable enemy at his throat. There is horror to a man in the sense that he is being dragged down by what is cruel and impersonal, for the ideals of personality are as much a part of nature as are its instincts. When therefore he is suddenly released from the bondage of sensuality, it may be because of a psychic swing to the opposite extreme, and he may carry with him into his new state the horror of the enemy that nearly slew him. One result of this horror would be that, while he might acknowledge theoretically that God allows marriage, psychically he would always associate it with sin, and therefore remain celibate.

It is the feeling attitude which is vitally important.

With real victory the paralysing terror of the sin that has been overcome vanishes, and the power that was so formidable an enemy can be used in the service of the good. *For victory is the spiritualization, and not the denial of the instinctive.* It is a positive and not a negative thing—the replacing of a wrong love by a right one—the setting of affection on the things in life that have ultimate value and ultimate reality. And the evidence of victory is the destruction of sensuality on the one hand, and of prudery on the other. Such a full victory Augustine did not win. He was never fully released from bondage to the physical. He believed himself to have escaped through Grace from an impersonal nature which was horrible, but the Grace by which he had escaped was to him also an impersonal force, though this time a beneficent one. So that in spite of his conquest over sin, he never rose from the impersonal to the personal, from the natural to the fully religious.

We would not labour this point were it not that the influence of Augustine was especially powerful in fixing the celibate idea on Christianity, and that this idea affected its development in innumerable ways. The legalism of much of its theology is not unconnected with the hardness of outlook which results from the fear and repression of the instinctive forces. Much of its mysticism was a substitution for the creative reality-formations of home, and the inevitable psychological compensation for the dogmatic hardness referred to above. From all this Protestantism has only partially emancipated itself. That which was evangelical in the teaching of Augustine was taken over by the reformers, and yet,

as with the Indians of Wyoming, there still remained mixed feelings and tabu fears, legal and dogmatic attitudes of mind, and authoritarian demands for infallibility in some form. It was not long before the infallible Bible took the place of the infallible Church. Even to this day we are unconsciously half Roman Catholic. Outwardly we may seem to be different, but our thought is often governed by the same dualism. The force of the nature within us is still our enemy. Let us quote the evidence of a convert to Christianity. The Mohammedans believe that the Koran is infallible and verbally inspired. A very able and intelligent North African, a convert from Mohammedanism, and now a happy, liberated Christian, said to the writer: "When I regarded every word of the Koran as sacred, my critical faculty was chloroformed. It seemed sacrilegious to question. When I became Christian I found that many Christians regarded the Bible in the same way as I regarded the Koran, and also that the temptation to relapse into my former tendency, and read the Bible in the same ritual way, menaced my real understanding of Christianity, and my development in real faith in God." The Mohammedan, the Roman, and the Protestant may have a religion which is on a psychologically identical basis, a basis, that is, of fixed feelings and fixed ideas.

This obsessive fear-feeling which belongs to the tabu—the uncritical—sense of the sacred—is also the power behind conventional views and

conventional moral attitudes in religion. Some people are more ashamed of a breach of convention than they are of a breach of morality. They are more shocked at a man who holds a false doctrine, than at an untruthful man who is apparently sound in religious theory. To the ordinary Englishman the word "saintliness" connotes something which (though he is prepared to assume that it is very good), is less attractive than a genial humanity. A saint, so he supposes, is liable to be busied with negatives in the interests of an ideal of self-goodness. He does not "warm both hands before the fire of life," and his altruism is motivated by a desire for his own sanctity. Obviously to be unwilling to give oneself to such a life is not to hold a brief for mere pleasure-seeking, or lack of control. The late Baron von Hügel, in discussing the characteristics which the Church had been wont to demand from those whom it had canonized as saints, said that whether it was wrong or right about the most of them, it was "gloriously right" in looking for "a certain *radiance* in the affairs of everyday life." What we need is a new conception of the people who really are the saints of the earth, the salt wherewith it is salted. We need a new idea of "saintliness" as something joyous and dynamic, outward-looking and outward-going, something that is beautiful and in its very nature attractive. We need a new vision of saintliness as "the beauty of goodness," and of saints as people on whom rests "the beauty of the Lord our God." For true sainthood is not the denial of life; it is the great affirmation of its goodness and its liveableness because of "the goodness of the Lord in

the living." The true saint is not concerned with his own holiness. He keeps no thermometer to register the degree of his piety. He is not blind to the facts of his own life, nor is he morbidly introspective. In fact the true saint is just a true man, and a man is true in the measure that he is open-minded and sincere with himself and with life. He knows that truth can only be attained by truthfulness. He takes real life and lives it really, doing ordinary things beautifully, and never knowing that he is doing them beautifully. He is reconciled to the will of God as he sees it, and can say as the Psalmist did, " I delight to do Thy will," for he knows that that will is always leading him to more abundant life, and more fruitful service of his fellows. Unlike the saint of popular tradition he need seek to acquire no merit, as such an idea is meaningless to him. It is not meritorious to do what is right, for it is simply life. Moreover he wants nothing that he cannot share. He takes with him wherever he goes the radiance of his faith, and makes it easier for the people with whom he comes in contact to believe in God. For the true saint is not tremulous but certain. He has seen in Christ a vision of the possibilities of life and the privileges of sonship, and he lives that he may set others free into the glorious liberty of the children of God.

We have said little about the sinner. We are profoundly convinced that there is as much misconception about the sinner as about the saint.

The saint, according to the tradition which we have been questioning, is a man who seems on the surface to be successful in his repressions. The sinner, by the same token, would be a man who had been unable to prevent volcanic passional eruptions, but this is not a sufficient definition, and in both cases the truth goes deeper. You cannot call a thing sin unless it is willed by the conscious self. Our real personality is developed through the conscious and willing identifications which we make of ourselves with certain principles and values which we regard as ultimate, but the difficulty is that our will is only operative within the sphere of the conscious. As we have shown in our discussion of the hidden motive there may often be within us unconscious conflicts which result in obsessive and compulsive actions for which no one is more regretful than the person who does them. We have known a drunkard who rather than be called a hypocrite unwillingly ceased Church attendance; and who besought the author in the following words: "I struggle, but I have failed. Do all you can for my children, and God help you." His children were devoted to him. A sure instinct taught them that a loving father was fighting with some unknown and devastating force. Is this disease or is it sin? Undoubtedly it would have been sin if the man had not struggled and continued to struggle. As it was he needed psychological help as much as a man with a broken arm needs the aid of a doctor.

The principle underlying this is of very wide application. There are all kinds of insincerities, irritabilities, fears, covetings, worries and mis-

understandings of others, hatreds, prides and littlenesses, which are not simply sins, but the outcome of repressions and unconscious incidents in past history, although, as we have said, they are indeed sinful if they are consciously willed, and we must always guard against the conclusions of some psychologists that there is no sin because every one of our actions is subconsciously determined. This latter is a false and a dangerous position. There is a whole sphere of our life within our vision and within our control, and the need for struggle is part and parcel of all true growth. But it is one thing to struggle in the dark against an enemy one does not see, and quite another to set to work to overcome a failing whose source and nature we clearly recognize. Even though, as we have indicated, we may be the victims of moral disease, we should be sinful if we tamely submitted to it, and of course it is always possible that unconscious conflicts may have arisen out of something that was in the first place consciously sinful, and in the measure that this is the case even moral disease may be culpable. Sheer frankness forces us to say that many people err when, knowing that they are in chains, they do not seek for expert Christian help in the loosing of them. Although this is often because there is no suitable help available, it is also often because of a pride which shows itself in the expression, constantly used in such cases: "I will go to no one but Christ," when the very thing that Christ stands for is the sincerity that opens us to God's working in life. And God's working is seldom apart from the facilities which in His providence He has granted us, and it is according to His will

that we should confess our faults one to another and so be healed.

All of this, of course, applies to a pastor as well as to his flock. The idea that a minister, just because he is a minister, has not to solve the problem of his own life honestly before God is one of the greatest fallacies which vitiate religious thought. We are all sinners. We all have the same instinctive ideas and tendencies, which, if allowed to determine our conscious purpose in life, will injure both us and society. And who among us is there who has always been determined by sincerity before God and man, and by the love that is never found save in truth? But there is hope for us as long as we are willing to recognize and to admit our own limitations. It is only for those who are consciously insincere, and only so long as they remain so, that there is no message of salvation. The only people of whom Our Lord despaired were the people who thought themselves righteous, and thanked God that they were not as other men were. It is not difficult to see the reason for this. To Him the personal alone was sacred, and the moral and religious position for which He stood was not a system of tabu. Love for him had always in it a positive and ethical valuation of other people, and involved an acting on that valuation. Sin was the insincerity which put selfishness before truth—"holding down the truth in unrighteousness"—and so resulted in the denial of God through the denial of the worth of other people. Therefore,

as we should expect, His judgement of sin was personal and not physical. He did not condone the evil passion which in its wildness blotted out hope in human lives, but it is worthy of note that He seemed to hold that the calm contempt of the self-righteous Pharisee for the Publican was the greater sin, and it is difficult to see how any true moral judgement can fail to take the same point of view. It is undoubted that Jesus had more hope for the publican and the harlot than for the Pharisee. The sin of the harlot and the publican was obvious. They were sick and in need of a physician. And they knew it. Society by its condemnation, as well as the unrest of their own spirits, made them conscious of their sin. To them the Gospel was "Good News," and they were capable of responding to one who brought them through repentance to restoration in the kingdom of eternal values. But the Pharisees, who thought that they needed nothing, and who felt secure because they had never been defiled could not come to awakening until at the Judgement Seat of God they were to find that defilement and saintliness are not matters of the flesh but of the spirit. [1].

We have written this chapter because we are increasingly impressed by the importance of ministers, and all whose lot it is to help others in religious matters, having a true conception of what Christian character is and what it is not, and of how personality is created and how it is destroyed. Wrong ideas of saintliness have led to the warping and even to the destruction of innumerable lives,

[1] See the chapter on "Sin as a State of Soul" in the author's *Reconciliation and Reality.*

and wrong ideas of sin have led to the breaking of the bruised reed and the quenching of the smoking flax. We must learn to realize that our positive purpose is redemption and not condemnation, and that therefore our attitude should be far more that of the healer than of the judge. If we have been right in maintaining that sin is in the main a form of insanity—an asocial manifestation—we must be right in believing that our wrong attitude to it enters very subtly into our ideas of saintliness. We are all children, struggling and often failing, but we are children whose hope is in the love of a God who "knoweth our frame and remembereth that we are dust." This very love itself, because it is perfect, has in it demands which, when we understand them aright, keep us humble in the sense of our own inadequacy, not before law, but before a mercy which is from everlasting to everlasting. Our greatest sin is not a failure to perform, but a failure to respond to the love which is the law of life, infinite at once in its demand and in its graciousness, the love which was manifested to us in Christ Jesus Our Lord. The true saint is one who, in the realization of this fact, has nothing to do with personal merits or personal sufficiencies, but being tired of himself, looks up to and rests upon the selfless love of God, trusting it to fulfil not only his own life but the lives of his fellows.

What we wish above all to make clear is just this, that though sin is usually regarded as a breach of law it is ultimately a breach of love; that though saintliness is usually regarded as a life centred in the love of its own self-perfecting, it is ultimately a life which is consciously decentralized in its

response to the love of God in the love of man. "If we walk in the light, as He is in the light, we have fellowship one with another. And truly, our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you that your joy may be full."

CHAPTER VIII

THE PSYCHOLOGICAL AND RELIGIOUS IMPORTANCE OF THE HOME

THERE are two main ways of looking at religion. According to the one it is redemption from the world, and according to the other it is redemption in and through the world. The former is concerned with a God who is outside life, and who is characterized by power rather than by love. His authority is in great part external, and His service motivated largely by fear. The latter is involved in the attitude of Jesus of Nazareth, according to which it is impossible to sunder religion from life, and which sets us free, therefore, into a world where there is no more anything sacred because everything is sacred, and no more anything secular because everything is of God. There are many things in life which ought not to be, but that does not mean that the whole of life is not actually or potentially in the Divine Order, though it does mean that we have to use our insight and freedom to claim it for that order. In other words it is life that is sacred, and only our misunderstanding which hinders us from accepting it as such.

As soon, however, as this is accepted, it is seen that the ground forms of life and society must be of the first importance for religion. Ordinary

life is not simply a sphere in which we can be religious; if it has any ultimate meaning, then religion must be its essence. We know that there are certain fundamental propositions in the intellectual and moral order. We cannot think of any world in which two and two do not make four, or in which to do what is right is not an obligation. But we have confined these ultimate things to what is intellectual and ethical. What we have to ask is whether there are in personal life and feeling such ultimate and unquestionable things, and we believe that the answer is that there are. There are two things which none of us ever ceases to need; the first is shelter, and the second is authority. Both arise out of our dependence, which is a fundamental fact and condition of our existence. We did not make ourselves. Life is a gift, and the things which sustain it are gifts. The truth which illuminates it is not of our own creation, neither is the help which succours us a matter of our fancy. We know of psychologists and philosophers who think that religion is the outcome of a fixation to a temporary and imperfect father and mother. They vainly think that they have excaped the necessity for authority and shelter when they have broken this bond, but unless they have no criteria of judgement in life they must have authority, that is to say a psychological father, and while we agree that the physical shelter of childhood ought to be left behind, none of us outgrows the need or the desire for such harmony of spirit as shall give us a sense of peace.

The mistake has been in the limitation of the need for authority and shelter to the period of

childhood. It is true that shelter is at first physical, but it is also true that no developed personality can be without it. There is no more insistent desire in the human soul than the desire to overcome primal solitude—and no more insistent demand than the demand for a satisfying fellowship. In the Christian religion we have fellowship with God as Father, and fellowship, too, with the children of his household who are our brethren in Christ,—that is to say we look upon the world as a family, and upon our life in it as family life.

To understand this from the psychological point of view as a living reality it is necessary to understand the home, which is the ground-form of ordinary life as well as the ground form of real religious life. It is not without significance that the decay of the old home life, which is a marked feature of society in many parts of the modern world, is accompanied by a restlessness and lack of religious certainty. We have all kinds of interests, intellectual and otherwise ; but we have very few men who have that rest in God that Livingstone had when he said that he was never surer of God than when he was in the heart of darkest Africa ! It is not to deny the helpfulness of a good conference to say that there is abroad to-day much of what we may call " conference-religion," by which we mean the religion of the person whose faith has no real assurance, and who goes into the company of others in a similar state, for the sake of what is called " corporate " religion and " corporate prayer." Fellowship in

prayer may be a great thing, but how much greater it would be if all those who shared in it were certain of God when they were alone and brought that certainty with them into the fellowship. It is scarcely possible not to have the feeling that to-day many people find in a conference the assurance that they ought to find in God—an assurance which is often of a passing nature because it rests on a mass mood, and is not the outcome of a real personal relationship. This is not a matter for scorn, but for investigation. The people who go to conferences are honest. They need God and want to find Him. They believe in Him in idea, but they cannot with any feeling of assurance say "My Father." The words represent to them a conventional rather than a personal realization. Behind this lack of personal realization there is a defect in the feeling-life of the individual, the cause of which often lies far back in the home of childhood. If this seems strange, we have only to say that it is not a theory, but a fact repeatedly proved by pastoral experience, and of intense significance both for religion and for life. God gave us our homes not merely that we might be protected as children, but that we might be put on the road which leads to Him. Many parents think that they have put their children on that road when they have taught them certain religious precepts which define, for them, the knowlege of salvation. Such teaching is undoubtedly important, but it may mean less than nothing unless the parents make their home such that their children are surrounded by an atmosphere in which faith and love are living realities. And by this is not meant what is usually thought

of as atmosphere of piety, for such an atmosphere is not natural to a child of seven or eight. The Little Lord Fauntleroy type of boy, who will not tolerate tousled hair and inky fingers, is betraying to the psychologist a very ominous symptom. Healthy-mindedness is not opposed to religion, but is on the contrary necessary to all true religion. And it is in the home chiefly that this essential healthy-mindedness has its origin and growth. Our Lord uttered no deeper truth than when He said, "Except a man leave father and mother for my sake, he is not worthy of me." But in saying this He did not deny the ancient word: "Honour thy father and thy mother, that it may be well with thee in the land which the Lord thy God giveth thee." For "land" we might well insert "life," and, keeping in mind the idea suggested by the alteration, might go on to investigate the significance of these sayings in the light of the new psychological knowledge.

A child's world is bounded by its father and mother, and one may, with all due reverence, say that to a child its father and mother are as God, for they embody for it the authority and shelter that we have seen to be ultimate things in life. But just as we cannot believe in two gods without disintegration of personality, and because, as our Lord said we cannot serve two masters, for either we will hate the one and love the other, or hold to the one and despise the other, so we cannot develop aright unless the authority and shelter represented

to us by our father and mother are ultimately one because they themselves are one soul before God, and one in their vision and purpose in life, as well as in their desire and love for their children. For parents to quarrel in the presence of their children is one of the greatest disasters that can happen within the psychic realm of life. The children are torn between two loyalties, and even if they cling to one the psychic gift which the other should give is lost, and development is to that extent hindered and warped. We have known a case where a father struck a mother, and then struck the little child who ran to its mother's rescue. When grown-up that child hated men, and was rendered desperate by any kind of authority. We have known cases of children deprived of real contact with their mothers, who in the rest of life felt that they had not where to rest their heads.

Home life is decaying to-day and the decay of it is a pyschic tragedy. It is seldom now that parents begin the day with a simple acknowledgment of God's presence in prayer. It is seldom now that they teach their children the things of eternal life. They have handed over to the school, and the Sunday school, their duty and their privilege in these matters, and the school and the Sunday school are at most a second best, and very often less than that. They have left their children to gain from chance sources which are seldom good those vital facts about life which, as we have seen, can never be rightly apprehended apart from a right psychic attitude to them in those who make them known. There are questions of great difficulty and delicacy upon which no one

with any sense of the gravest and most fundamental issues in life would say anything without great caution. It is impossible here to discuss them at the length they deserve, but some suggestions may be made as to the way of approach. From what we have said in the chapter on "Love and Religion" the connection between sex and the sacred will be obvious. Our argument here is that there is an equally strong connection in the child mind between the parents and the sacred. It follows therefore, that if sex is to have its right place in life, the knowledge of it should be communicated to children by those alone who have the necessary intimate psychic relation to them, and that only when that psychic relation is right can it be rightly communicated. In all normal cases it is the parents, and the parents alone, who should inform their children, but as a rule the information should be given only in answer to children's questions. Such questions will inevitably come, of themselves and in due time, in homes where the atmosphere is such that children speak frankly to their parents. The parents must, in giving the information asked for, seek to be free equally from fear and prudery. What they say should be a secret between parent and child. It should be connected with the harmony and happiness of home, and the love of the God whose presence is its foundation. What is evil should be shown as a deprivation of what is good, and children should realize that they can bring their difficulties to their parents without being considered sinful because they have them. If parents are to be successful here it will be because, while accepting

the physical as in God's ordering, they love each other's spirits more than anything else, and have found the control of life through sublimations which are as necessary in marriage as elsewhere. It is impossible to emphasize too strongly the importance of avoiding sentimentality in connection with this subject. Sentimentality is usually nothing more nor less than a rationalization on the part of the unconscious which regards sex as evil, and consequently needs some elaborate argument to justify it, and it indicates that the person who sentimentalizes has not yet learned to accept it as naturally and simply as he would any other normal function. The essential thing is that parents should learn that the sense of the sacred is a personal valuation, and should so be enabled to see physical lapses in their true light as sins against personality and not as breaches of tabu. Experience proves that children informed in this way, and with this background of real parental love and unity, do not have the sexual difficulties of other children, and become united to their parents with a tie which is beautiful in its completeness.

In the deepest sense we are always children, being dependent on a power and purpose which is not our own, save through our obedience to them. It may be said that in the main the father stands, not only for authority, but in a sense for the moral order of things. This may seem surprising, but experience lays terrible emphasis upon its

truth. There are cases of desperate tragedy in which a daughter has suffered from an immoral father. The result is often either the gutter or the asylum. It may be that the cause of the tragedy lies back in forgotten childhood, and when the repressed memory is brought up the surge of human feeling is heartrending to witness. It has despair at its heart—despair in a suddenly broken world. It is in cases like these that the Gospel which says we are all the children of God, that He is our Father, and that in Christ He has revealed how utterly He values us, is the only adequate means of rescue. An analyst who has no faith to enable him to bring the soul into the world of these values will fail in such cases. And his failure will be all the worse because the hatred and bitterness which surges up in the heart of the patient does not spend itself only upon the person who is the cause of the trouble, but upon the world itself, and upon the very fact of being alive. Such are the psychic workings in a type of case which is unhappily not uncommon, and which reveals not only the workings of the soul, but the grace of God in victory.

The point we wish to draw from this is that the father stands for authority, for the moral order of things, and to some extent as a symbol of the outer world of life. That is why the feeling that the child has to the father often colours its feeling to life and to God. When a father is hard, the child tends to become either a slave or a rebel. This can be copiously illustrated. *A* is a man in the thirties. He hears of his father's death. He becomes irresponsible in his judgement, nervous,

and distraught, and is only saved by a relative, who becomes a substitute father, controlling him in everything for months. His father was exceedingly strong, and had firm religious opinions, which he held very dogmatically. For a child to question them was to touch what was volcanic. We suspect also that the father, being a literalist, had not disobeyed the injunction: "Spare the rod and spoil the child." *B* was an able and honest man of business, physically strong, and with all the possibilities of mental strength, but he did not succeed in business because of a curious ineffectiveness. He had no initiative. He was the son of a father whose initiative was such that it destroyed the power of initiative in his children. The father considered it a sin for any of his family to think differently from himself. *C* was a woman of middle age, of splendid ability, deep affection, and a very keen sense of humour, but her outlook had underneath it a deep sadness. This was because her father had been angered at the slightest difference of opinion, and when such differences arose looked upon himself as a martyr, tortured by his own children. After his death it was with great difficulty that *C* was brought to realize that God was not like her father. *D* was a woman with a nervous breakdown and melancholic tendencies. Analysis proved a father-fixation, and a tendency towards suicide because her father committed suicide. A cure was effected when the fixation was broken. It will suffice to add in comment on these instances what is within the knowledge of all ministers, that there are people who would feel that they were being chased by phantoms if they dared to allow

conviction to lead them from the old paths. Only those who have seen the workings of the human heart in experience can realize the danger to children when parents play upon their affections to deprive them of their freedom.

Sometimes we have the very opposite of this. The obsessive love which produces slavery is turned either through violence, or a hard attitude on the part of the parent, into revulsion and hatred which may be in great measure unconscious. The child feels impotent under the father's power. The love which should go to him is driven back. Nature, in order to save the child from impotence, causes it to compensate on some line of power. The direction chosen is often the contrary of the father's sphere of action. An illustration will make this clear. *M* was a Jew who became a Christian. He entered a Free Church denomination. Shortly afterwards he became a Roman Catholic, and after that again he became generally Protestant, but denominationally nothing, and still later reverted once more to Rome. The same inconsequent vacillation marked his life in other respects. What was the cause of it all? It would be a theme for Greek tragedy. He was the prey of a psychological ἀναγκη (necessity). His father was an ardent theist who became suddenly obsessed by public work of a philanthropic character. For this he laboured untiringly: "This one thing I do," was his motto till he died, and when he died he was acclaimed a hero. Here we ask all Christian workers who think that the Kingdom of God comes first, and their homes second, and that this is a right understanding of the Kingdom of God, to notice

this. The father neglected his home for his work. The mother in consequence felt jealous of the work which deprived her of her husband. The boy whose affection was fixed upon his mother, became negative to his father, and became a Christian because his father was a Jew. He celebrated the anniversary of his father's death by entering the Christian Church. But the Protestant Church was not compatible with his mother fixation, so he joined the Mother Church, which is Rome, but the one thing he felt he must never do was to be constant to anything, for his concept of constancy was identified with his father. He had a peculiar obsession that he must do everything three times, and had a strange joy when he had done it the third time. The analyst asked him "What do you associate in your mind with the number three?" He answered, "The Trinity." "What do you associate with the number one?" "The One God." Analyst: "So your 'strange joy' comes when you revenge yourself upon your father, by asserting what he denied?" To this the man assented, and the obsession ceased. *X* is a scholar of great ability, with an uncanny power of understanding the wayward child. He is an acute and sceptical rationalist. In conversation with an analyst the latter remarked: "Do you know why you are so expert in dealing with wayward children? It is because you suffer from negativism, and there are unconscious motives which lead you to be lawless." It turned out that this was true. The man's whole history was one of opposition to every authority he had touched. This simple explanation of his psychology, which could hardly be called analysis,

evidently set him thinking, or, what is more important, made him doubt his own position. Not long afterwards he suddenly changed to the opposite extreme, becoming a slave instead of a rebel. He became as credulous as before he had been critical, and of course adopted an external authoritarian faith. It was not the faith of his father, and it was no psychological cure, but an instance of a swing to the contrary, which is not uncommon in politics and religion. A man who is a boastful and assured modernist may become equally assured as a sacramentalist. In both cases the mind is just a tool for the working out of the unconscious wishes, and the public follow, now this way, now that, for powerful personalities are capable of imposing powerful suggestions upon the mass. [1] And these apparently powerful personalities may be psychologically weak, and their influence may spring from a morbid sense of self display.

It is all-important in the solution of difficulties like these to realize that they are the outcome of a

[1] Many able and influential preachers deliberately attempt to put the atmosphere of the numinous (awesome) over their audiences, who are then, they believe, in a more receptive state. They use it as a kind of hypnotic suggestion that will induce submission. A learned divine has recently justified the use of incense on the plea that it prepares the unconscious for the acceptance of truth. The danger of all these methods will be quite clear when we realize that the fear-element which is in the awesome, and the sense of the material sacred which is connected with the numinous, both hinder a free critical judgement. The medicine-man would have no power apart from the same psychological procedure. The whole problem is not how to get rid of the awesome, but how to translate it into values which can be accepted by a faith which is vision, and therefore freedom, and not by a fear which leads to credulity, and therefore slavery.

feeling-attitude or tone. Our feeling-attitudes to God and life are very largely determined by our parents' feeling-attitudes to us, and ours to them, when we are little children. There is something wrong when there is not a sense of glad rapport between a child and its parent, so that the child's spirit rests in its mother and father. For a child's feeling should go out from itself by gradual stages to embrace mother, brothers and sisters, friends of its own sex, father, and then a life-companion of the opposite sex. And when the emotional interest rests healthily there as a centre it can go out to the world of friendship and work in a normal and enduring way. But the child lives in the sphere of the material sacred, and being very suggestible, its feelings can become obsessionally fixed. When this is the case, the whole feeling-tone of after life may be coloured by it. The importance of this cannot be over-estimated. As the small circle of the home is the child's universe, not only may its feeling-tone in after life be determined by the feeling-tone of the home, but also its sense of value is unconsciously built up in accordance with the parents' criteria of judgement. What we are wont to call conscience in a small child is often not a rational insight into what is right and wrong at all, but a non-rational feeling which depends upon what the mother and father think is right or wrong. When the parents' attitude to the child is faulty—when it is one of repression, suspicion or fear—these feelings are carried by the child into later life, and render its response to the larger world such as to prevent real development. They continue to underlie the sense of judgement and

constitute what is called the psychological conscience. It is vital that we should be able to distinguish between this—the carrying into what should be maturity of the non-rational criteria of childhood—and the real conscience which comes from free and independent moral insight. There are grown-up people who walk through life under a sense of condemnation, because condemnation marked the feeling-attitude of their home. There are people who work restlessly and feverishly to accomplish what will command approbation—either God's, their own, or their fellows'—but they never have approbation. They can never make peace with themselves, and they can never satisfy themselves, because as little children what they tried to do was forgotten in what they failed to do. The common human error of striving to achieve merit in religious life, cannot be separated from the error which parents make when they attempt to prepare their children for a hard competitive world by expecting them to live up to a quite unnecessary and unnatural standard of perfection. It is desperately wrong. It is also foolish, for to enlist a child's interest in life means that all its power is put into its work, instead of half of it being lost in worries about the state of its attainment at any given moment. But most of all is it disastrous because it removes from the feeling environment of the child those very conditions which are necessary for the growth of personality. For through our parents' wrong or mistaken dealings with us we come to interpret wrongly our heavenly Father's dealings with us in Christ, and in the providence of life. Nor is there any pessimism

in this view. It is rather an affirmation of the hope —far beyond our present guessing—that lies hidden for the race in the right handling of the ordinary relationships of life by the ordinary man and woman. Could we but disclose it, it is an open secret—no possession of any elect, but a thing in which the wayfaring man shall not err. In the light of it there shines luminously that possibility of world liberation—even now an actuality of some individual life—that lies in such an interpretation of Christianity, and such a living of the Christian life, as reveals the true Fatherhood that is in the Father of our Lord Jesus Christ. Such an interpretation is the very essence of personal and world freedom, and we have it concretely and finally in our Lord's life attitude to His Father and our Father. All those theories about Him which take us out of a living personal world into a legal impersonal one are just robbing us of our heritage as the children of God.

Two illustrations will suffice. *X*, a European, was haunted in the night by a dreaded and pursuing father. He used to wake in terror, afraid to light the candle for fear his wrist should be seized by the father. *X* believed in God, but found it impossible to realize that God was not a power to be feared. *Y*, a Japanese, highly educated, who had come to believe theoretically in theism, and intellectually to assent to the Fatherhood of God, consulted a minister in order to discover why the term "Father" woke no response in his heart,

and was merely an idea. Investigation proved that *Y*'s father, a hard and forceful man, never gained the love of his son. In dreams, *Y* was chased by his father, of whom he was afraid. Analysis opened the gate to a glad realization of the truth of Christianity. *Y*'s comment was: "There is no difference between the soul of the East and the West. We are one when we apprehend the common ground of human life." Boys who have hard fathers often become cruel, and boys who have kind fathers are often found protecting other boys. Girls whose fathers are their heroes enter upon married life with gladness, when the father has taken care to avoid fixation of feeling. Girls who hate their fathers, or who have never loved them, often develop what Adler terms a masculine protest. It leads them to think that womanhood is inferior because it is physically weaker. Often they will not marry, because to do so would be to accept what is to their minds an inferior rôle. They compensate for this inferiority by taking up some task in life in which they can be independent. They are often found in Universities. The medical profession has a fair proportion, and Christian missions have far too many. They go out because it is "heroic." The results, however, are unfortunate for themselves and for others. They have a thirst for power, and often become able organizers, but they are very likely to cause a nervous breakdown in those with whom they live. Much injustice often results, through support being given by Committees who are ignorant of the real situation, to the able and efficient person. If this, however, were the only result, it would not

be so serious. But unfortunately the negativism to the father sometimes prevents an advance to the stage of hetero-sexuality. We all know how up to a certain age, boys love boys and girls love girls, and this is quite right. But if, after adolescence, there is not a physic development to the hetero-sexual stage, the awakened passions tend to flow along homo-sexual lines. The result is the friendships of "grand passion," so fertile in injustice, both in schools and in later work. These are marked by all the exclusiveness of married love, but just because such friendships are a biological as well as psychological cul-de-sac, they are fraught with tensions and with extremes of feeling. They may never descend to the gross, but at least they make the atmosphere of every place in which they are, unhealthy. It is a psychological fact that both men and women who suffer from this arrested psychical development have an instinctive power of attraction for one another. There is nothing truer than to say that neurotics get together, and it is terribly short-sighted for educators to choose as workers people whose qualifications are merely intellectual and respectable in the ordinary sense of that word. Another not uncommon result of a wrong feeling-attitude on the part of a parent to a child is the creation in the child of what is known psychologically as a phantasy of perfection. Illogical as it may seem we have known this to happen in homes where, according to the consciously accepted theological theory, children were looked upon as being by nature bundles of original sin, but the theological theory in these cases did not express the parents' real feeling. A mother,

for instance, often regards her child as perfect, and the child unconsciously accepts her estimate of it (that is to say, develops a perfection-phantasy), with the result that in later life it may become profoundly unhappy because the mother's attitude does not prove, naturally enough, to be the attitude of other people. This can be illustrated by the case of a girl who, on the eve of an important examination, developed neuritis in the arm, and so withdrew herself effectively from the necessity of undergoing the test in question. Analysis proved that fearing she might not come out on top, the neuritis had developed as an unconscious protection against the shame (as it seemed to her), of being anything less than perfect. By explaining to her the demands of a true religion the analyst was able to point the way to a joyous and unselfish life. When she realized the unconscious factors which had been determining her attitude she related her life to this religion, and entered on a career of great usefulness and happiness. People suffering from a perfection phantasy are inevitably hindered from a true personal development because they take for granted that they have already developed. Children in ministers' homes are at a great disadvantage in some ways, for if their parents do not think them perfect, certain members of the congregation will speak and act as if they did. This often engenders in the parents a subtle hypocrisy which should be guarded against by conscious acknowledgment of it as a danger.

A true father combines a deep and unselfish affection with a real moral wisdom. He seeks to train his child for freedom because he reverences

it as an immortal soul. He prevents fixation, because moral quality is always inherent in his feeling, and because he is always the servant of the right, and does not seek to exert authority as though it were his own creation. The end of the world, says Lotze, is ethical, and the truth of this is nowhere more clearly seen than in the fact that an unselfish and a noble-minded father possesses his children for ever, whereas a self-centred father alienates their affections. In true giving, and only there, is the secret of true possession.

So far we have dealt chiefly with the part played by the father. The mother's part is equally important. She is, indeed, identified with the child for some time after birth. A mother who had lost several children before the age of six weeks was panic-stricken when her last little child was approaching death. She called in the best medical advice, but there was no improvement. She then called in a faith-healer who put his hands on the child and prayed for its life. At that moment the child started on the path to a temporary recovery. Putting aside coincidence, which the doctor in charge did not even suggest, we may notice the fact that as soon as the faith-healer came in, the mother lost her panic and became quite confident. We suggest that the child gained strength through rapport with the mother. The further back we go in the life the more immediate are our relationships. We have known of a little girl of two-and-a-half, who was gradually declining from no cause

known to medicine, who was saved by a common-sense doctor who noticed that the mother was spending all her interest on her baby boy. He sent the mother away with the sick girl, under conditions where she had to give her all her attention, and the child started at once upon the road to recovery. We know of clergymen who believe that the sacrament of baptism has a magical effect upon dying infants. We do not deny the fact of an occasional cure, but we should want to know what prior effect it had upon the mothers. That it is not infallible is proved by the fact that so many children die. In any case we cannot accept an assumption which would destroy the ethical character of life. The Christian minister is not a medicine man, though he may open the gates to healing.

This initial identification with the mother is not to be differentiated from the love for the self. From the very first, however, there is an unconscious struggle as to which side of that self shall be master. If the child wins, as assuredly it will if the mother gives in to its every cry, humours its every whim, and as it grows up becomes its devoted slave, the battle of life is lost ere life has well begun. An omnipotent child (one whose will is supreme) is a shelterless child. A child which can have everything that it wants has everything except rest of spirit—the one thing that it needs. The mother's shelter should have as much authority in it as will cause it to be wise and beneficent. It is quite wrong to think that children can ever gain freedom save through the experience of a wise shelter and a right authority. And, strangely enough, the child

is never happy unless he has it. It is generally found that an omnipotent child loves neither mother nor father. The life-interest always returns to itself, and the child is wayward and restless. Nature exacts from parents a very heavy penalty for a weak and sentimental affection, and such parents are loving only in a selfish sense. They wish to possess their child on a false basis which is subtly physical. Over against this type of mother we might set another, whose nature is stronger, but whose affection is still selfish. She guards her child at every point, making herself indispensable to its life. Her inward fear is that the child will leave her, and so the child learns to feel that life outside its shelter is dangerous. Her affection is selfish, and has in it that peculiar physical quality which leads to fixation. A few illustrations will show the disastrous results of this unwise motherhood.

X was a man of some ability who broke down during his university course. The breakdown was simply in order that he might get back to his mother. He used to call for his mother four or five times every night, until he wore her out. With the last strength that she had, she took him to a doctor. He leant on her so heavily that she could hardly walk along the road. Analysis immediately disclosed the facts. There was no love at all for the mother, but to command her was pleasing to her child's sense of power and he found self-indulgence in his self-pity. His fancied aches and pains, and his tears, were the weapons with which he ruled her. The analyst tried to find some point of shame in him, but he exhibited no reaction when he was

told that he was the meanest worm on earth. To be the chief of anything, even of worms, gratified his sense of importance. He was so much interested in himself that he went from analyst to analyst, but in the end he confessed that the only man who had done him any good was the man who gave him no quarter. In his psyche he was a mere child, and that was why he responded to the kind of authority he should have had at that stage. *Y* had a mother-fixation, but his mother was dead. (Death does not necessarily alter a fixation.) His sister became a substitute mother to him, and he treated her exactly as *X* treated his mother. His cure was effected when, after analysis, he was forced to live alone, and to sink or swim. He swam. *Z* was born after his father died. An accident to his head, in his babyhood, made his mother anxious, first for his life, and then for his reason. He woke into conscious life, the master of his mother, and the idol of the family. In childhood he was full of irritation and unhappiness, always fighting for his own hand. He entered religious work, and broke down in it. A cure was effected when the narcissism was overcome.

Determinism also may be the result of a mother fixation, because it frees the psyche from a sense of responsibility, and from those anxieties which spring from the view that not to use freedom rightly is to deny the meaning of life. A thorough-going indeterminism may have behind it either a lack of parental authority and guidance, or may be caused by a rebellion against authority in childhood.

We have given many instances because this is perhaps the best way of making clear the various aspects of the problem. It would not do to close this chapter without some reference to the attitude which brothers and sisters should have to one another. This is largely determined by whether parents are fair and equal in their attitude to their children. It is not simply a question of an equality in comforts, but a question of an equal love. Some children go through life with a sense of superiority because they were the favourites of their parents, and some are unfitted for the battle of life because their parents thought them inferior. It is very common to find a youngest child feeling superior because of the idolatry of the mother, and inferior because of the contempt of brothers and sisters, which is a reaction against their mother's one-sidedness. There is a great danger in the worship of "Baby." "Baby" is a human being and not a marvel, and may be gravely injured by a sentimental attitude on the part of the whole family. Owing to the prevalence of this attitude the youngest child is the most likely to be in a precarious position. The youngest child and the only child have a great deal to contend with; and are not as fortunate as people sometimes think them.

It cannot be too strongly emphasized that all the wit and wisdom of parents should be devoted to gaining the confidence of all of their children. But this does not mean that parents, any more than ministers, have any right to ask questions, or to force confidence. Parents who may suspect that all is not well with their child's life, or who want to be sure that all *is* well, should not ask

questions. The fact of living together never gives one a right to demand entrance into the intimate places of another's life, be that other adult or child. Questioning and supervision serve only to kill confidence, but if we are the right kind of people we shall have confidence, and all the confidence we need. When a little child does not tell its secrets to its mother, it is already journeying to a far country. Another very common mistake is made by fathers, who often, though loving their children intensely, do not devote enough time or attention to them in early years. But even time and attention are not enough ; the father must have the faculty of being a child if he is to help his children. In his own mind, he must be able to leave the game of business for the reality of the nursery. Most fathers, when they are with their children, unconsciously solve the problem of how to be there and not there at the same time, but that is one of the problems which ought never to be solved.

It is fundamental for the well-being of any home that in the deepest sense parents should not regard their children as their own. The idea that a child is a parent's property has often proved destructive to both parent and child. It leads to subtle physical fixations of an unconsciously unhealthy order, and at all stages in a child's growth leads the parent to prevent it from attaining its freedom. The really Christian attitude is nowhere more necessary than in this case. Our children are not our own. They are a trust from God, whose purpose is

their freedom as well as ours. To be sincerely open to God's will in relation to a child's training is to develop not only the sense of reverence in the child for the parent, but also a reverence for the God whom the parent seeks to serve. The reward of this is unspeakably great. Just as the great motto of life is that we must die to live, so here we must give up in order to get; many a loving parent has learned this through distress of soul. And yet are we right in saying "give up in order to get?" Surely what we call giving up is leading our children to the eternal habitations where we possess them for ever because the bonds of the physical have become the bonds of the spiritual—and there are no other bonds that hold either in heaven or on earth.

Present conditions would seem to illustrate the swing from one extreme to its opposite. A past age believed in external authority and fear in the training of the child. To-day there is little authority and a tendency to license. Extremes are always dangerous. A child growing up without a sense of authority grows up with a dulled sense of the sacred. It is a law unto itself, and is therefore restless. In seeking to bring children up by kindness, many teachers tend to spoil a child's prospect for life, and a child who is so brought up very rarely has any respect for its educators. Just as philosophically freedom is impossible without the acknowledgement of necessity, so personal freedom is impossible apart from a right authority; an authority which is based upon truth conditions freedom, and is always directed so as to train the child for freedom. It is difficult to

give any definite rules, but there is no doubt that corporal punishment is very dangerous. In very young children it produces an abject terror which, being identified with the parent, often shuts the door to confidence for ever. With older children who can understand, if it is wisely administered it may not be attended with such disastrous consequences, but it is usually precarious for it too often breaks confidence. If such punishment is given at all it should be on the hand, and not where it was anciently supposed to be, and where clinical practice has proved it to be a most fruitful cause of obsessive morbid conditions in later life. In general it may be said that fear is a very dangerous weapon to use in the training of children. It is usually employed by those who have not conquered themselves, and who are irritated by inner conflicts. It can make a child respectable, but it can never make him love goodness for its own sake, and it is often the mother of lying and deceit. It makes people think that earth and heaven are against them, and it is the opposite of that faith which worketh by love. The fear that often exists in Christian parents proves that their faith is a mere assent to intellectual propositions, and not a joyous confidence in a God who makes all things work together for good to them that love Him. The practical atheism which is involved in certain life-attitudes is just as real as the atheism of the man who has no intellectual belief.

It is with regret that we are forced to say that many sincerely religious homes are really destructive to the children in them. The tendency to regard pleasure as evil—and we may say, evil as pleasure,

reveals a real misunderstanding of what salvation is. It is difficult to define the danger-element. One feels it instinctively as one sees a man going to church with a Bible under his arm. He is separated from the world in the wrong sense. Religion should never be held with the tensity of an obsession. If Christian parents shudder with horror at childish sins—often the working of unknown instincts—they may shut themselves off for ever from the confidence of their children. If they hold that God is Judge rather than Father, and that justice is more to him than redemption, they are taking their children out of the path of life. Many religious theories are a dreadful indictment of the justice of God. To hold that little children are responsible for evils to which instincts lead, and in connection with which there is no parental instruction, is to hold a position which requires the most critical examination. No one who has seen the unutterable tortures that afflict people suffering from obsessions, the cause of which involve no blame to them, being rooted in ignorant and innocent childhood, can think that God could possibly judge them as convention does. To believe this is not to minimize sin ; and to understand it is to understand what our Saviour meant when he said : "Whosoever offendeth against one of these little ones, it were better that a millstone were hung about his neck and that he were cast into the depths of the sea." It is also to understand the wrong that parents do their children when, thinking themselves righteous, they make it difficult for children to develop through mistakes to strength. It would seem absurd to us to demand a perfect copy from a child just learning to write, but in the

much more difficult matter of attaining character we do not see the absurdity of a demand for perfection at every stage. It is not for naught that God makes us to love the fields and the flowers, a strenuous game and joyous laughter. We connect our sorrows with Him, if we image Him with a face of unrelieved sorrow, looking on generations of sin. But though this is a popular picture it is not a true one ; He who came that our joy might be full has responded to happiness in strange places, has seen light in the faces of strange people, and has thus been comforted for missing what He had a right to find in Christian homes. Everything that is good has some kind of joy as its mark ; and gloom and freedom are never companions. It is in the God of Christ that we must believe, and not in the God of popular theology, if we are to give our children the right authority and shelter in their youth, and then to set them free from us into the authority and shelter of the Eternal Father.

CHAPTER IX

THE MINISTER AS PASTOR

CERTAIN epochs in the world's history are marked by revolutionary change, both in the outward circumstances and the inward psychology of peoples. It is probably true to say that since Luther stood before the Diet of Worms, no time has been more revolutionary than the last quarter of a century. If the development of humanity were gradual, and if development signified an orderly advance, change would always be welcome to those who wished for progress. But human life is not development in a straight line. It goes off at many tangents and has many angles, and may at times turn backward. But the far-seeing and dispassionate will observe that in spite of the zig-zag course they sometimes take, the forces, usually elemental and hidden, that disturb humanity, work in the main in one direction. There come times when the thought history of the world takes a sudden and remarkable leap forward, as for example in the fifteenth and the sixth centuries before Christ. Much later, in the sixteenth century A.D., the Reformation was the religious side of a deep and wide-spread demand for freedom, and we are not yet at the end of its consequences. To-day again the outer crust of

the human world has been broken, and that not only in one place. China and India are in ferment, as well as the countries of the West. We can discern in the various thought movements that are abroad both a descent into what is elemental, and an ascent towards a truer and a greater freedom, and it is of vital importance for the future of civilization that the movement of ascent prove the stronger. The danger to Christianity at the moment comes not from the other faiths of the world,[1] but from the secularization of the whole age, due on the one hand to the breakdown of religious sanctions, and the dissolution of religious fears, and on the other hand to the immense advance of the applied sciences and the consequent increase of material interests. And yet to those who have the prophet's eye, and can read God's message in the conditions and events of the time, every age is an age of revelation, and this present one not less but more rich than most. For, as Rudolf Sohm has pointed out, when the crust of the world is broken, and the old order ruptured, the nature of the new order depends upon the possibility of turning the forces of disruption to spiritual ends. The Revolution of 1789 in France saw the decay of the Church and the nobility, and the rise of a middle class largely leavened by the ideals of the Reformation. To-day we are seeing the disruption of the upper and middle classes through an advance in human demand by the labouring classes. This demand is marked by a sense of independence and equality. If it continues only as a mass and class

[1] It is interesting to note that the findings of the Jerusalem Conference have since borne out this contention.

movement it will fail to mark any real advance; if it asserts the worth of every human soul as human, and therefore as potentially free, it means that the world is awakening to the consciousness of its spiritual destiny. But it cannot do this apart from true religion—that is to say apart from the religion that gives an absolute value to every soul. It was such a religion that was embodied in the Gospel of the First Century, and that was freed by the Reformation from the alien growths that were threatening to choke it; and it is such a religion that is absolutely vital to-day for the saving of civilization. To-day religion shows both progressive and retrograde tendencies. Authoritarian religions are making a great stand—backed by the desire to preserve those old refuges from reality that were afforded by much pre-Reformation Christianity. On the other hand, the Churches that embody the true spirit of the Reformation are in some cases, though unhappily not in all, beginning to understand their real meaning, and the future of Christendom depends upon their apprehension, in faith and courage, of the things of religious freedom.

It is against this background of revolutionary forces and conflicting tendencies that the minister as pastor must do his work. In the apparent chaos a new order is struggling into being, and it is no exaggeration to say that in his hands, if only he can be courageous enough, lies the possibility of shaping it to spiritual ends. For in the last

resort it is persons as individuals who produce, and are affected by, the altered conditions and outlook, and it is with persons as individuals that religion deals. There can be no doubt that these altered conditions make pastoral work to-day more difficult than ever it was, but the need is vital, and unless it is met the Kingdom of God is not likely to come in its fullness. Fifty years ago the ministerial calling was comparatively simple, because at that time the Church and the ministry had an authority which was generally unquestioned; although as a matter of fact, things appeared more simple than they really were, owing to lack of knowledge and understanding. Just as a mental instability was often allowed to develop until the person went into an asylum, and we said, thinking it was inevitable: "So-and-so has become insane," so in religious life doubts were usually laid at the door of conscious sin; the man struggling with drink was regarded as guilty of rejecting the Spirit of God, and moral aberrations were usually held to involve a deliberate love of evil. These things might be true, but were not necessarily so. It was not realized that hidden and unconscious factors lay behind much of what was called sin, and consequently moral life appeared a thing of much simpler issues than it appears to-day. But of late years the ministry has begun to understand the complexity of personal problems, and to realize that respectability is not necessarily the mark of religion in Church members, and that the needs of no two people are alike.

These increased difficulties have meant in many cases that pastoral work has been shirked, save as

a social function—which means very little—and the emphasis laid on the work of the pulpit, which when divorced from pastoral work may also mean very little. And in pulpit work we often have one of two things. On the one hand there is an attempt to work up emotional effects in the interests of immediate results, and on the other, an unemotional intellectualism which may or may not contain elements of value, but which, apart from the pastoral soul behind it, lacks power. Moreover, it very often happens that ministers in their sometimes too strident insistence on moral laws, and in their no less strident denunciation of the breach of them, have been unconsciously trying to harness fear to insight, forgetful that the element of fear is accompanied by tremendous dangers in individual cases. For fear tends immeasurably to increase the power of the thing feared, and strangles struggling men and women, who, in an artificially respectable atmosphere, often try hard to prevent anyone from knowing that they are natural enough to have any temptations. Just as many children are filled with a sense of terror at the thought of telling their fathers their temptations and difficulties, so people often feel towards their ministers. There is a time for moral denunciation, but there is no time when we are absolved from the need of understanding.

Pastoral work has been greatly hindered by the fact that the ministry has increasingly become a career. It has its differences of income and social standing. It has its traditions and accepted codes of behaviour. It must to a certain extent concern itself with everyday questions of ways and means.

Though it is fair to say that evidence points to the fact that ministers are less concerned with money than any other class, still parents naturally long for the best for their children, and food, clothes and education are very insistent factors in life. The love of a certain kind of power also, though it may be concealed even from the man himself under the desire for a greater influence for good, often causes restlessness in a minister's mind and life. These two things—the fact of the ministry being a career, and the type of psychology that is frequent in it—are very important reasons for the lack of real success in pastoral work. It is the claim of religion that it deals with ultimates, but it is often forgotten that persons are ultimates, and that the real work of the minister is bound to be gravely impaired if his people feel that their Church is merely a stage in his career. The real minister will find it impossible not to regard his people as though they were almost his own flesh and blood. The idea that the human ties involved in his work are but passing things will be abhorrent to him as to them, and over his life there will be the motto of his Master: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it will bring forth much fruit." It is in the consciousness of this ultimate relationship that a minister will do his best work, and it is certain that the Churches that have such ministers, however humble they may be, have a final and immeasurable influence, while it is equally certain that mere preaching will never save the world. It has its place, but as many sincere and faithful preachers have felt it is often too general adequately to

affect the religious problem, which is always individual.

From what has been said before, it must be apparent that pastoral work cannot be done according to a code of rules. When a man tries to deal with human beings according to rules, he is bound to make grievous mistakes. If he has a tendency to do so, let him examine himself, for it may indicate an artificiality of outlook. The man who constantly does it generally has the type of mind which, because it tries to fit life into a formula, is not free to see it as it is. It is right and necessary to have principles which one never questions, but the great principles which one never questions are few in number. It may be necessary, too, to have certain rules which come from the application of principles to well-known circumstances, but where human personality supplies the data, we must always be open to what is fresh, and we must always keep the attitude of open-mindedness. This may seem difficult, but its apparent difficulty should cause no anxiety. There is a providence that guides the true-hearted and the open-minded, and in the light of that providence the pastor need not fear the consciousness that he himself is the key to his pastoral work. But he must have clean hands and a pure heart, and he must examine himself in the presence of God, for only in the measure in which he is honest with himself can he be truly helpful to other people. One of our Lord's strongest condemnations was of the attitude

of mind of the Pharisees—an attitude which they refused either to face or to question. "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." It is a grave but a necessary reflection that our defects may, humanly speaking, close the gates of life to other people—a fact that can be amply illustrated. Let us suppose that a minister is prudish. It may be that when he is consulted by one whose temptation is to impurity, he will exhibit such a shocked and distressed attitude as to make the poor man who comes to him feel either that he is condemned beforehand, or that he cannot confess his difficulty.

An unthinking and angry condemnation often hits on a repression and drives it deeper in, merely strengthening in its victim the unconscious forces which are already disintegrating his life, and, it may be, threatening his character, and even his mental balance. There is incalculable danger in using power without knowledge and it cannot be too strongly guarded against by those who would understand and help their fellows. A minister often uses his power to impress upon others the inviolability of what is right, but he may actually only be crushing another person by giving him an overwhelming suggestion of tabu and terror, when the very thing for which that person is longing is just to know how to be free. The man who is winning his battle does not approach other people in this way. He does no warwhoop in the belief that he is frightening his enemy, but in reality because he has within himself the peace that comes

from victory; and when a man has that, the goodness which he seeks to impress on others is something which is revealed in himself as really desirable. There may, of course, be occasions when it is necessary to speak very strongly indeed—as for instance when one is dealing with what is obviously conscious insincerity; but even in those cases remonstrance will have behind it the calm of certainty rather than the stridency of fear. And always, whatever the circumstances, it is best to "seek and expect the witness of the Spirit" in another soul—which can be done for the very good reason that there is no soul, except in the insane, whose inner nature does not respond to what is obviously true. The moral archetypes are always in the soul, and the sense of right is not a subjective matter. So that when we are simply true, we have an ally in the imprisoned spirit of the man to whom we speak. Real religion is justified by life: when its truths are explained with understanding they vindicate themselves. The good news which it proclaims sets the soul free just because it is the good news demanded by the soul in its very nature and necessity. It is because of this that, while there are many things connected with it which are not and never will be self-evident, the great things are self-evident. And when we hold them with the calm of complete assurance (because without them life would have no meaning or value), we need not be afraid to state them with conviction. Unless a minister can stand, even in the last ditch, for the things which are life to him, he is better out of the ministry, but let him be sure that the things for which he does so stand are the things of life, and

not the things of self. It is well to bear in mind that the sins to which we are prone are the sins that we hate in others. This was known long before the knowledge was called psychology, and the proverb, "Set a thief to catch a thief," embodied its wisdom. We have to examine ourselves for possible prejudices, which may give a bias to our philosophy and theology.

The importance of this for pastoral work is that we can never deal successfully with sins we hate in another person until we have dealt with them in ourselves. If we try to do so, we are almost certain to be unjust in our judgements, and provocative in our attitudes. This is all the more likely because it is naturally difficult to love people who have our own faults. A man once caught a robin which he put opposite a looking-glass, with the disastrous result that the robin nearly killed himself by flying at his own image. People who fight their own projected sins in others never get at those others, neither do they ever get at themselves, though they may destroy themselves in a fight with phantoms.[1]

As has already been pointed out, it is impossible to give rules for pastoral work, although it naturally follows that the more a man develops himself the wider will be his scope. But it is just here that some ministers make a great mistake. In their earnestness they try to perfect themselves in holiness by prayers and disciplines, and often judge their holiness by the length of their prayers and the

[1] cf. above—the discussion of projection in "False and True Sympathy."

severity of their discipline. A rightly disciplined life is necessary for every true man, and without prayer life lacks real power, but it must nevertheless be remembered that prayer and discipline may be used as escapes from reality. It is much easier to impose one's own austerities upon oneself than to face the demands which life imposes upon any Christian man. And it is easier sometimes to talk to God about our faults than to do what is manifestly His will in connection with them.

We may illustrate this by the case of a man who was going out of his mind. Medical skill had done its best for him when his doctor, a Christian man, thought that a minister whom he knew might be able to give some help. The minister did the obvious thing, and tried to find out if the man's conscience was troubled about anything that he had done. As a result of much patient effort he succeeded at last in getting the confession. The man said to him, "I often prayed for forgiveness, but I never got it." The minister said: "Did you mean by forgiveness that everything would be kept hidden, and you would be saved from consequences?" The man said "Yes." The minister replied: "God never forgives on those terms, but you will get forgiveness when you are willing to do God's will in the face of the situation which your sin has created." He was then asked: "Tell me what you think is God's will," to which he answered: "You must first have the attitude of mind that is prepared to see and to do God's will, even though it should involve social disgrace and ruin." After a great struggle the man yielded, and immediately he began to regain his health and

balance of mind. The cure was complete. What is noteworthy is that the man would have been prepared for any number of prayers and any amount of discipline, rather than for the necessity of facing the real situation. And this is typical of what is true for all of us, and it is one of the reasons why religion is so often made a substitute for reality. A minister must face the possibility of its happening in his own life, and when he has done so he will find his pastoral work an entirely different matter. Issues will be simplified, and he will bring into it the realization that it is useless to try to juggle with truth, for truth is only discovered by those who are willing to be truthful with themselves. A man who rules his own life on this principle will not be long in learning a great deal about himself. He will have many an unpleasant shock, but he will learn to rejoice when he discovers his faults, for his discovery is the condition of freedom from them. His self-knowledge will free him once and for all from self-regard, but it will not set him at enmity with himself, for he will have a never-failing sense of the mercy and grace of God. Because of that, too, he will have a sympathy with his people born of real experience, and the wisdom for them that comes from vision. We have known ministers faithful with their own mistakes, and frank about them when they have discovered them, and the result of their honesty has been a peculiarly strong bond between their people and themselves.

In so far as a minister is the kind of man to whom the real difficulties of life are brought, he

must hear much about the personal difficulties of prayer. There is no doubt that this is one of the greatest and the most perplexing difficulties of many professing Christians, and a false shame regarding it often keeps men silent, and shuts them out from the power and joy that would come from communion with God. We have touched here and there in this chapter, and earlier in the book, on the subject of prayer, and it will be obvious that much of what we have said about religion implies, at least, what we believe to be the conditions of effective prayer. But perhaps it is well here, where we are talking especially of the pastor's work, to say something more definite and explicit about them. A discussion of prayer, that would be in any way complete, is not within the scope of the book, and we must restrict ourselves to an indication of some of the morbid forms of prayer, which have their roots in the morbid psychological states we have already examined.[1] In order, however, that their falseness may be apparent we must state briefly the positive faith on which rest both the possibility and the desirability of prayer. Here again our test is to be the reference to reality on which we have insisted throughout. We have already contended that religion itself is not an illusion which we create out of our own desire, but our surest touch with reality. So we have not to ask here whether God is, but rather to attempt to discover the conditions on which we may have communion with Him.

[1] We should like to draw attention to Canon Streeter's excellent discussion of intercessory prayer, and of the question of prayer and auto-suggestion in *Reality*.

The first condition of prayer is the Presence of God, but only when that is understood as not necessarily involving the sense of His Presence. Nothing is more vital for life or for religion than that we should distinguish between faith and feeling. If there is a God then He must be present, and His Presence does not depend upon our realization of it. We may be very thankful when we have a joyous or awed sense of the Presence of God, but if we were to wait for that sense before we prayed, we should never pray in the times of our deepest need. So taking for granted that God is present let us ask what this means. It means that we are in the presence of the Father of our spirits, the Giver of our life. We are in the presence of the God who has been historically revealed to us in Jesus Christ—"He that hath seen Me hath seen the Father." And as we think of our Lord's life on earth, we come to know something of the nature of God's will for us, and to realize that it is the one thing that has a claim upon us.

So the second condition of prayer is the will of God, and, because His will must be according to His character, we know that truth must desire truth, righteousness righteousness, love love, and life life. Humanly speaking, Jesus Christ was what we know Him to be, because His will was identified with the will of the Father. But that will is not, as some people seem to think, and as their prayers imply, a special good for special people, but a common good for all men. It is contained in the phrase: "The Kingdom of God," and means that God's love is upon all, that His call is to all, and that His way is

the open road seen in the light of life's common day. If we are unwilling to see this it is of little use to pray, for the coming of the Kingdom of God to our souls simply means that we settle this problem of our actual life in the presence of God, the Father of our Lord Jesus Christ. Prayer, therefore, is an act of the soul by which, at any given time, we identify ourselves with the will of God as we know it in response to the continual demands of life. There is nothing vague or indefinite about it, and its reality can be tested very simply. Let a man ask himself what is God's will for him at the moment. Is he taking up the duty that lies to his hand because God calls him to it? Is he, as he thinks of his dear ones—wife, brother, sister, child, friend—bringing his soul to the resolve of utter self-giving: "God do so to me and more also if aught but death part thee and me." As he turns to his work does he also turn to his God and say: "As unto Thee." As he sees the mass of struggling, burdened men and women, does he by an act of the soul respond to the call of God: "Thou shall be my witness." If he does, he knows the secret of prayer. "He that is willing to do the will of God shall know."

Inadequate as is the foregoing it will at least provide us with a standard of judgement by which to understand the perplexities, and detect the false manifestations, of the prayer life. It is much too often taken for granted in religious works that prayer, because it is necessary, is necessarily good. Just as the things called sympathy and love may be

purely selfish emotions, so may prayer, when one really examines it, have in it nothing more than self reference.

There are few of us who would not be surprised if we realized how often prayer which seems to us to be deeply religious may be merely self-regarding. Our conception of prayer will be fundamentally different according as we regard it as an isolation of ourselves with God, or as never apart from unity with our fellows, and from God's will for us and for them in life. Even petition for spiritual graces, unless it be made in this spirit, may be nothing more than the most exalted pride and selfishness. It is one thing to pray for patience in order to have a self-forgetful attitude to those among whom our lot is cast : it is quite another to be patient in order that we may admire our patience. It is one thing to spend hours in intercession for people with a conscious or unconscious sense of our virtue in so doing, and quite another to pray for our friends and others because our good is bound up inseparably with theirs, and we are derelict unless they are blessed. It is one thing to thank God for the gifts of life, feeling all the time subtly proud of our own good fortune, and another to have the real spirit of thanksgiving which has always in it the consciousness that God's gifts are equally for all His children, and that His goodness to us enables us to share with them. It is not when we are held by the vision of our own self-perfection, but when we are seeing the world as it may become when we and others labour in the presence of God for its transfiguration, that we are on the way to the realization of what true prayer is.

There are many forms of prayer which are not only ineffective, but positively harmful. We have seen already that many cases of nervous breakdown are due to conflicts which are in some way connected with sex. In order to overcome the conflict, prolonged, earnest and agonizing prayer is offered that the whole impulse be taken out of the nature. Now there are three things to note about prayer of this kind. In the first place it calls in question the good purpose of God in the ways of His creation; in the second its answer would mean the loss of all affection, and of all real interest in life; in the third it often leads to agnosticism, because, being contrary to the will of God, it continually defeats itself, and seems to point to God's continual denial. It is thus that a false religious view, rooted in a false idea of the nature of God, may blind us to the meaning of true religion. Here again the important thing for us to ask is whether we are praying to the God and Father of our Lord Jesus Christ, or to a God who is a projection of our own wishes and fears. Many people would never pray the prayers they do if they thought beforehand what kind of a God their prayers involved. We have constantly to be on our guard against reading into God's attitude towards us what, if we thought for a moment, we should see to be incompatible with His perfect goodness. Often it is fear which deters people from abandoning the wrong conceptions for right ones, and it is well for the minister to remember that fear of this kind generally has its roots in circumstances of the early life which have made faith difficult or impossible.

We must be ready to acknowledge also the impulsion of fear, and an inadequate acceptance of sex, in obsessional forms of prayer. Obsessional prayer is nothing more than a mechanism for the warding off of fear, and as such it is but one of many other ritual mechanisms. One sees it at work in the case of those people who experience a sensation of relief when they have prayed, but whose relief springs from the fact that they have prayed, and not from their conception of the God to Whom they have prayed. They are satisfied in so far as they have paid the homage of fear, but they have not known the communion of faith and love.

Obsessional prayer may be carried to any lengths. A convert to Christianity from another religion was a convinced Christian while it was daylight, but at night could not prevent himself from praying in terror to the open sky. In the morning he saw the foolishness of this proceeding, but his knowledge, far from freeing him from it, increased his sense of conflict. It was only when the causes of his obsession had been discovered and removed that he was set free from it. His state of mind illustrated a common phenomenon. He was suffering from a sense of psychological guilt (feeling-guilt which is not necessarily real guilt), which resulted in a propitiatory mechanism, and showed the unconscious workings of early tabu fear. We would suggest that a great deal of the praying of the world, from the Thibetan prayer wheel to the prayers of many words accepted as discipline in modern days, can, from a psychological point of view, be very closely connected, and the significance of the fact

is not to be lightly passed over, for in subtle ways it affected many Christians, and it involves an essentially non-Christian thought of God.

It is a wrong, a non-Christian conception of God, that lies at the root of most false prayer. There are people who have honestly sought to right a wrong, and have asked God's forgiveness for it, and yet who dishonour Him by continuing to ask for forgiveness instead of accepting it gladly. There are people who ask God for guidance, but who never believe they have it; people who ask for patience and courage, but are never conscious of possessing them. What lies at the root of the inefficacy of such prayers? It is simply that from a psychological point of view they have the very opposite effect from the one which they desire, and from a religious point of view they are not the prayers of faith. Our mistake is that we tend to pray negatively, or as though God were not willing to hear, and we had to change His will by servility and importunity. The man who says over and over again, "Oh, God, save me from drink,"[1] while the very word drink fills him

[1] Words often have feeling-associations which affect the unconscious mind as negative suggestions. Therefore it is better to avoid words that are associated with a sense of defeat and frustration and to pray positively, thanking God because He is even now giving us that special power which we need in order to do His will. But this must not be looked upon as mere auto-suggestion or as a psychological trick by which victory may conveniently be won. It is a matter of one's deepest conviction about the nature of God and of reality and it is only as it springs from such a conviction that prayer lays hold on the power that succours and sets free.

with a fear that far outweighs any sense he may have of God's presence and power, is really saying that he does not believe he can be saved. Often this is because he does not want to give up his failing, though he does want to be free from the fear of judgement, and imagines that his much praying will excuse him from personal responsibility. The fact is that we have no right to pray to God at all unless we are willing to be reconciled to Him, not only in one point of action, but in the whole of our life. We have to ask ourselves, when we pray for forgiveness, whether we really prefer to cling to our faults, and simply seek to be free from penalty, or whether, by an act of the soul, we turn honestly from what we are to God, through whose personal fellowship with us in Jesus Christ we may become what is well pleasing in His sight ?

We must, however, guard against the pitfall of believing that what is well pleasing to God is necessarily the hardest thing for us. Those who think that God's will for them necessarily leads to the hard path are in a pathological condition which projects severity into their view of God. It may be that they are still determined by the feeling-attitudes of their home. We saw in the last chapter how what is thought of as real conscience is often merely an irrational obedience in adult life to the opinions and demands of the father or mother. This psychological conscience may, if it is not understood and superseded by real conscience, determine the prayer life of an individual to the end of his days, and what he looks upon as an objective conception of God may be almost or wholly subjective. If our father was solitary and

independent, the ethical may be more prominent than the personal and religious in our idea of God. If our father was hard or narrow, we are apt in feeling to pray to an unjust and limited God, though in theory we should say that we believed Him to be neither of these. If we have been negative to our earthly father we may even find it impossible to think of God as personal, or as Father. Indeed this psychological conscience, when it is taken for real conscience, may be a dreadful taskmaster, leading us to seek to propitiate a God who can never be satisfied, and a minister must learn to detect this unconscious acceptance of a false standard in people whose prayers leave them without joy or strength.

The attitude, which is religiously true (and which has shown itself to be psychologically helpful), may be summed up in the words: "When ye pray believe that ye have received, and ye shall receive," and "According to your faith be it unto you," and especially, "He that cometh to God must believe that He is." If we know that God is more willing to give to us than we are to receive, both the form and the feeling of our prayer will be changed. Indeed God is always giving to us, and it is we who are not receiving. Therefore we must beware lest in our prayers we all unconsciously turn from and repudiate His gifts. *If fear is our problem we should not pray to be rid of it, but should thank God that He is giving us courage.* We should open our eyes and see the new world into which He is leading us, and accept it in faith. If God is perfect goodness and truth it is obvious that He is ever willing to lead us into liberty, but we must

be sure that we want the liberty for which we pray. Seeing the evil, and seeing the good, and not fearing to face any of the facts, let us make our choice, and accept the better thing from God. Men have been changed to their fingertips because the redeeming God was a living reality to them. But these men have not simply found God on their knees. Life has been the medium of His dealing with them, and their response to what they have seen to be His will has been at the heart of all their praying. They have found the real Presence of God and have walked in it, and have learned the secret of the prayer that is without ceasing. Such prayer cannot be a discipline, for it has become the central activity of a life of personal fellowship. It is healthy and natural, at any time, in any place, in any posture, for in the spirit of it, all life is sacrament.

But the great truth of the sacramental character of all life does not mean that set times for prayer are not wise and helpful, and it must not be turned into an excuse for abandoning them. Every day's demand is different, and we need special times for reviewing our circumstances in the light of God's presence, and learning His will concerning them. It is true that these are only a preparation for the real prayer life of constant communion with God, but people who do not seek for regular times of quiet and recollection are not likely to have this communion. Vagueness and laziness are two of the greatest enemies of real religion and of moral victory in life, whereas by definite acts of surrender we enlist our will in the service of God for the conflict in our soul and in the world.

Let us note this. The will is surrendered by an

act, but the quality of feeling is changed by a process. It is possible in time by acts of will to mould our feeling, for contemplation and quiet meditation, which lead to the realization of the presence and love of God in Jesus Christ, and of what He has done for us, are powerful to change and to direct the emotions and desires of our hearts. It is possible to come to our private times of prayer not only without desire, but with feelings that antagonize, and yet through the command of the will that causes the soul to think on the things of God, and to open to them, to rise with chastened heart and earnest desire for what is good. The blessings that flow from such concentration of soul are among the best that life has to give, for when we meditate in faith, and in loving resolve, we are unfolding our natures and our personalities to the influence of God's love and power. It is here that our personalities are affected to their depths, and it is not our personalities alone that are affected. The love that is power, and the vision which this love has of what others may become, is found and perceived as we think of these others in the presence of God. So we come to understand the mystery and the power of personality, and to learn the way of that creative living through which God's purpose in the world is accomplished. The untold forces of our nature are touched, and we become vehicles of the divine desire and demand.

CHAPTER X

THE MINISTER AS PASTOR (*continued*)

It is in the fullness and the understanding of his own humanity that the effective pastor comes to grips with his human task. If he is to influence men he must be a man as well as a Christian. He must see to it that he is not in the ministry to escape the battle of life. There is a certain type of minister who is called unworldly, and this is by no means always praise, for the word is often used to denote a man lacking in common sense. No man can be truly unworldly until he understands something about the world, for true unworldliness is not having no value for the world, but having a greater value for it because one relates it to an eternal order. When men come into contact with a minister they should feel they are in contact with a man who regards everything as legitimate which love for his neighbours allows. The cause of Christ would gain enormously if men could regard ministers as they regard doctors. They know that a doctor knows something about life, and therefore they are themselves in his presence. If when they were at church they could regard the minister in the same light, there is no doubt that real religion would be much more common amongst men than it is. We have abundant proof at the present time that a minister who is a real man quickly gains recognition

as such. It is true that he may suffer a temptation to become secularized in a bad sense, but there is no necessity for this. The study of human nature as such, which is essential for every minister, should involve a real interest in every aspect of the human character, and every phase of human life. The attitudes and emotions connected with football matches and racing and gambling should come within its province, just as much as more obviously "religious things." Disregard of these things is no virtue because it indicates a type of mind which is outside the real problem of life, and which therefore cannot find the best way of applying the Gospel to life. When a minister causes another man to see that he understands, and just because he does understand that he has transcended short-sighted views of life, he is bound to gain respect, and—what is more important—the attitude to life for which he stands will gain respect. Moreover he will gain an immensely increased power to help, so much so that it would be a good thing if every minister were employed for a year, either in business or in some other non-clerical calling. The lack of such an opportunity can, however, be made up for by the man who is determined to know things as they are, but it will only be made up for if he is willing to learn. It is extraordinary how little ministers know of business, and how often they take for granted that business is not religious. It is true that it has its temptations, but these are more obvious, and therefore less dangerous, than the temptations of the ministry. There is no legitimate calling which, rightly regarded, will not develop character.

The ministry is greatly helped whenever the men in it have a perfectly open and natural attitude to life, and it is a great drawback that this is not more generally associated in people's minds with their calling. Some ministers, realizing this, are unfortunately liable to go to the opposite extreme, and become more prominent in political and social life than in their own special work. Psychologically this is often motivated by a love of display or a love of power, and very rarely does it achieve much for religion. The reason is that religion deals with principles which the Christian man as well as the minister has to apply in freedom. To identify the Gospel with a political party, or an economic system, is to fail to understand that Christianity exists to-day precisely because our Lord did not do that. His Gospel was not compatible with slavery, but the Kingdom of God is not ushered in by a legal freeing of slaves. It has come in great measure when people regard with abhorrence the treatment of their fellow human beings as mere material for gain, because they have a religious valuation of life, and their actions are determined by something higher than merely legal sanctions. This question has an important relation to pastoral work, because if a minister, through any one-sided stand, creates a doubt as to his fair-mindedness, he closes the door to personal confidence. A minister has to sacrifice his party biases in order that his opinions may be the outcome of a really judicial weighing of facts, and may have behind them a mind that is always open, and that at the same time sees everything in relation to the Gospel of our Lord Jesus Christ. He need, nevertheless,

make no pretence of omniscience, nor think of himself as exempt from the conditions of everyday life. Needless to say, a minister who is a man, and who faces life frankly, learns to understand the difficulties and temptations of a man's life. The Gospel that is adequate to his need is adequate also to the need of men like himself, in whatever calling they are. In other words, the minister is not some special being come down from heaven. Just in the measure that he is a true minister, in that measure does he exemplify what the Grace of God can do with the stuff of our ordinary humanity.

Above all he must avoid the temptation of setting himself on a pedestal. It is a matter of everyday knowledge that the Roman priest and the extreme Anglo-Catholic are addressed as father, and that Bishops are called Fathers in God. The observant will realize that many Free Church ministers and most missionaries are regarded in the same way by the people among whom they work. This is not the place to discuss the different kinds of religious authority. We may content ourselves with saying that an externally guaranteed religious revelation which involves an externally guaranteed priesthood naturally leads to an authoritarian attitude which is expressed in the use of the term "father" Our concern, however, is with a psychological point of real importance. Why is the Free Church pastor also regarded as having the authority of a father? The reason is that any authorized representative

of religion stands for what is sacred, and that the sacred in its turn stands to most people for what must be accepted and not questioned. And further, however much a minister may seek to avoid the implications of this attitude, and to appeal to insight, there will always be people who trust him and who, because they are still psychologically and religiously children, will tend to rest upon his judgement rather than their own. This is inevitable for a time, and as long as it is inevitable it is right. The danger is that the minister may come to love the power over human life that it gives him, and to resent, as many a father does, the moment when the child attempts to break the bonds of authority in the interests of freedom. The true minister will always guard against the love of such authority as this. His desire will invariably be to appeal to, and educate people into, freedom, and he will rejoice when he sees that they do not accept things as true because he has said them, but because they have learned to know God in their own experience. It is, of course, only in the order of things that we should pass through the stages of psychological and religious childhood, and this should naturally happen while we are still physically children in the home. But, especially religiously, it cannot always be so, and many grown-ups must, like children, first believe in God because they have come to believe in the transcendent quality of some human spirit. Such an experience is not wrong—it is only incomplete. The pastor or missionary may be humbly and gladly thankful to have been the human point of contact with God, but he cannot rest content till the people concerned go further than that and say to him,

as the Samaritans of old to the woman at the well: "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Our criticism of Rome is that she keeps her people *in statu pupilari*, but it is not a criticism of Rome only. Protestant ministers often do so too, and in them it is the greater unwisdom, for the genius of their faith forbids it. They are moreover curiously short-sighted, for there is no gratitude like the gratitude of the freed. There is no love like the love of insight. Just as a child, grown-up, looks back with deathless gratitude upon a parent who was imperfect indeed, but who toiled and strove nobly for his children's souls, so the man or woman, grown-up in Christ Jesus, looks back on those who, living in Him, led them by their selfless love into the joy and the freedom of the household of God.

So far we have dicussed pastoral work mainly in reference to men, but the general principles underlying what we have said refer in most cases equally to women. Pastoral work among women is often thought of as being more difficult than it really is.[1] It is true that a minister must be keenly on the watch for abnormality, but if he

[1] Every pastor should remember that the effectiveness of his work among women and girls will be greatly increased if he can rely, in dealing with their problems, upon the co-operation and help of one or two responsible and well-balanced women in his congregation. Canon Pym has discussed this more fully in his latest book, *Spiritual Direction*, and the suggestions which he makes there are wise and helpful.

has understanding he will see that the problems here are essentially the same as those raised in dealing with men. The key to their solution is the realization of the absolute worth of every human soul. Women perceive very quickly the real quality of men, and can only be helped by a kindness that has the strength of vision behind it. They are quick to understand the spiritual, and to reverence the true, especially when they are in real trouble. It is necessary and right to remember that in religion they are the equals of men. They, just like men, have to be disciplined by the circumstances of life. They, like men, have to gain their freedom in the truth, and while every man will be courteous to a woman, courtesy and real regard are far removed from sentimentality, and feeling should never be allowed to cloud fact or truth. Here again it is not possible to lay down rules. In pastoral work a man must be open to God's leading, and calm and faithful in his acceptance of it. Fear has closed the gates of life to many a soul, and prevented many a minister from doing his duty. No minister should go beyond what he is morally sure of, but every minister should be more mindful of the will of God and the salvation of others than of mere conventionalities. His real defence is the Spirit of God in his heart; and in it also is his power. He is, of course, greatly helped if he has a wife who is one with him in his work. A good woman's intuition, in regard to the man she loves, is a very safe guide, for she knows that if he fails in duty he fails in honour before God, and in her trust her husband finds strength as well as shelter. It is disastrous if a

minister and his wife do not lead one life, but if a man has a right relationship with his wife, all the other relationships of his life will fall naturally into place. But it would be a good thing if congregations realized that a minister's wife is his wife and not his curate. Her influence should affect the congregation chiefly through what she helps her husband to be, and both a minister and his wife have the human right to some home life. Moreover the intuitions that rise out of it are invaluable to a minister as pastor.

The minister's relation to children is also very important. Many children's sermons show that ministers have forgotten all about their childhood. It is well, in the pulpit and out of it, not to despise the little ones. We can do nothing unless we can put ourselves in their places and be children with them, but it is a fatal mistake to think that that involves being childish and silly. Familiarity should have in it reverence, and reverence should come, as it always does in children, through affection. A minister can do a great deal to help parents as he moves about the homes of his congregation by giving them some knowledge of psychological facts put into ordinary everyday language. [1] A little insight on the part of a minister, communicated to the parents, would completely change the life of many a child.

It is obvious from the foregoing that one of the

[1] See for example *The New Psychology and the Parent*, by H. Crichton-Miller, M.D.

main qualifications of the pastor for his work is the power of judging character, of separating the real from the apparent, and of arriving quickly at such an estimation of the real as shall enable him to help where help is needed, which is by no means always where it is asked for, or according to preconceived methods and ideas. Now although this involves an insight which cannot be acquired or applied by rule, and which springs only from purity of heart, openness of mind, and integrity of purpose, it is nevertheless possible to indicate certain conditions and attitudes which are necessary to it.

We are accustomed to think of the art of character reading in a vague and unsatisfactory way as an incalculable and elusive gift. We know that we all have impressions of people, and that these impressions determine our feelings toward, and our relationships with them, but we do not stop to discover why some people have so much more trustworthy intuitions than others, where judgement may be biased, or how injustice may be avoided. Greater than any tragedy ever penned would be the record of the injustices that arise from mistaken judgements of our fellows in one single day of this world's life. A minister's power of rendering effective service, as apart from his desire to do so, may often be determined by his capacity for judging quickly and accurately, and so getting at once to the heart of the difficulties that are brought to him. Intuitive judgement must always have an element of the intangible and the incommunicable about it, but we are not excused by that fact from taking thought concerning it.

It is obvious that we cannot read character

without some adequate conception of what it is and how it is formed. Character is not a matter of talent or capacity, but of the way in which these are used by the conscious personality. In its potentialities humanity is much of a piece. We all have in greater or less degree the same instincts, aptitudes, and capacities, and in that very fact of human solidarity there lies the possibility, if we will accept it, of our knowing ourselves and others. The same power which makes a man a great criminal might enable that same man to become a great saint. Our character depends on our free choices in that sphere of life over which we have conscious control. It is the identification of the will with what is right or wrong that is vital. When we indentify ourselves with what we know to be wrong we have succumbed in the battle with circumstances, and become the slaves of that to which our conscience does not consent. The result is weakness, or bitterness, or indifference, or even the thorough-going position: "Evil, be thou my good." *All these things write themselves on the face*, as does the conscious, willing identification with what is right. The man or woman who has gained a moral victory, or who believes that moral victory is possible and necessary, will always manifest a certain poise of soul. There is no doubting the expression which we associate with the single eye that causes the whole body to be full of light, and it is significant that we should read of Stephen in the Acts of the Apostles: "And all that sat in the council fastening their eyes on him saw his face as it had been the face of an angel."

What a man really thinks, and really desires, determine what he is, but the pastor who would read character must remember that it is only a very few of the things that any man thinks he holds as his creed which he really believes, and that many people seem to desire good outwardly whose profession proves hollow when the test comes. All that we have said about the unconscious motive, about substitutionary activities and poses that may be mere compensations, must be borne in mind. Nothing is more certain than that one cannot judge merely by appearances, and that appearances which seem outwardly the same may have very different causes. The increasing artificiality of modern life helps to make judgement more difficult. We must guard against looking upon unconscious determination as implying lack of character. In an unconsciously determined character there may be a conscious fight for true ideals and values that causes a conflict even to insanity, and we must never hold people responsible for what is without their power and their knowledge. The forming of a judgement which may be used in service and in fellowship, is a very different thing from a mere knowledge of what is wrong and an uncritical condemnation. How then are we to learn to judge?

When people come to a minister with some difficulty it is always well for him to let them have their say, very narrowly observing their manner and emotional reactions, the attitude to life which

is involved in what they say, and very particularly the personal impression which the face gives him. He will often fail if his judgement has as its data just what the individual says. People will sometimes come for the explanation of mental difficulties, when the real problem is a moral one, or more often one that concerns personal relationship. We all tend to seek for theories to justify ourselves, and it is often possible to discover from a person's intellectual attitude the state of his or her moral and spiritual development. And just as words cannot always be taken as indicating what their speaker would seem to wish to convey, so expressions that seem similar are capable of varying interpretations, and while it is vital to train oneself in observation, it is useless to record merely the obvious. The feeling-impression is certainly important, for all feeling-impressions have meaning. Any face, if you look at it attentively, will create in you an impression. It is the correct analysis of that impression that is important. You may easily detect fear in the eyes of someone facing you, but just what it is that is feared, and the reasons why and the measure in which it is feared, must wait upon your intuition. Then a person may be unable to look you in the face, but that need not, as is so often thought, denote a sense of guilt, or a lack of straightness of character. It certainly may indicate a feeling of guilt for something done, but it may equally indicate an extreme self-consciousness of which the cause may be anything but guilt. It may be a sense of weakness that has not issued in guilt. It may be a sense of inferiority of which the person in question is not

conscious, for which he is not responsible, and which is most probably not justified. Or there may be endless other explanations, just as instances of the kind may be endlessly multiplied. We cannot insist too strongly that the meaning of a face does not consist in its beauty or ugliness. The soul can make an ugly face beautiful, if not in line, yet in expression. Everything depends upon the light within us, and if the light within us is darkness how great is the darkness. One of the proofs of our freedom is the difference which can be wrought in our expression by an inward sincerity and loyalty of heart to that which is true and beautiful and good. The person who does not understand the look of moral sublimity in a human face knows very little of anything noble in life, but only intuitive perception, based on knowledge and not rule, will teach us how to detect and acknowledge these things.

The fact is that intuition must depend for its depth and sureness, not only on the sympathy that enables one to go out of oneself and enter into the circumstances and experiences of another's life, but also on the extent of one's own self-knowledge, and of one's honesty with one's own experience and circumstance. When we have a feeling-impression of a person we are only enabled to understand it through its awakening in us certain susceptibilities and instinctive possibilities. Telepathy is not just a matter of rare and striking instances of communication at a distance—it is rather the extreme form of a rapport which underlies the whole of personal understanding. Every individual involves a certain kind

of world—his own world. The feeling-impressions which he gives us are not unintelligent and unintelligible reactions, but are the resultant of life of a certain kind involving certain attitudes and propensities. They are a code which we are capable of reading, just because we in possibility might be where that person is. So we do well, in any effort to understand and help, if we ask ourselves: "What should I be thinking if those were my moods?" "What kind of disposition and attitude to life lies behind that expression, and that mannerism?" We must endeavour to imagine how we should feel if we gave rein to any particular set of feelings. "There but for the grace of God, go I", is an expression which honest men for many generations have found to contain a great truth, and to give the key both to understanding and to charity of judgement.

The young minister will find it helpful not only to train himself to carefulness of observation, but also to develop the habit of recording his impressions, so that afterwards he may analyse and study them, and discover what they mean and wherein they err. In this way he will not only be able to increase and develop his insights, but will be led to such self-examination as will purify his intuition and render it more trustworthy. People who find that their first impressions are nearly always wrong should not just accept this, and dismiss it as a limitation for which they are not responsible, and about which they can do nothing. It is more

than likely that their mistaken judgements are due to something in themselves, and they should set themselves to discover where their perceptions are being subjectively determined. It is not possible to go into this here, and in any case the reasons for subjective bias vary with varying individuals, and each of us must deal with his own. Much of what we have said in previous chapters has been said with a view to demonstrating the possibility and actuality of subjective determination, in order to show not only how we may help others, but also how we may deal with our own problems in such a way as to make of ourselves people whose help may be fruitful. We have seen in our discussion of the unconscious motive that what we are may be hidden from ourselves and others. The man who has not accepted this for himself, and faced, with utter honesty by the light of all the truth and experience he has, the problems which it creates in his own life will not be able to recognize or to solve them in the lives of others. Here it suffices to point out that wrong interpretation is usually a form of psychological projection, and that we are very likely to have the faults in ourselves which we find we have mistakenly ascribed to others. Moreover we are much too liable, having sensed in another a fault which we dislike, to condemn him for other things in which he would not have been at fault. It is possible for a man to have the instinct of self-display, and yet in the day of test to sacrifice applause for truth. It does not do to judge him merely by his love of attracting attention.

The power of reading character is not a thing

that comes all at once, any more than honesty with experience can develop beyond the experience we have had. This is why the Christian teacher has so much more to give in the later years of his life. The insights which come from the analysis of life itself are at his command, and they are deep and sure in measure as his sincerity and singleness of purpose have been deep and sure. Youth cannot attain in a moment to the intuition that has resulted from surrender of will and consecration of personality in a long experience of life and people, but youth that is humble and sincere can learn from the experience of age. A youthful minister, or religious worker, who has no real friendships with men and women of age and experience, will have much to learn through mistakes that need not have been made. But there is no reason for discouragement. The word and the way of God are sure, and He is faithful in His dealings. That "we know in Whom we have trusted," is our strength and hope, in this matter as in others. To the man who walks faithfully according to his knowledge both knowledge and faithfulness are increased: to the man who seeks insight, insight is given.

So it all comes back once more to the truth which we have continually reiterated, but which as continually reveals itself as our only guidance in the ways of life. Not the things that we would like to think we are, not the things that we would have others believe us, but what we stand for in

the sight of God, is the measure of our power and our helpfulness. Real character in one who is seeking to help others has in it a light which reveals what is hidden. There are none so sensitive to what is inadequate, wrong or abnormal as those who, out of a pure heart before God in the midst of life, have attained some measure of moral victory and real wisdom. Sympathy, imagination, truthfulness, the love that is strong enough to face the facts of life for itself and others, the pure heart and the single eye, these are the equipment of the character-reader, and the way to them cannot be set down in a book or learned by reading it. But because they are the desire of God for us, and because He is more willing to give than we to receive, there is a way to them in the life to which He has appointed us.

In the little we have been able to say about this important matter of forming right judgements, we have wished to avoid above all things the idea that the pastor can sum up or classify human beings, or in any way deal with them as a scientist would legitimately deal with his specimens. The reading of character will always be more of an art than a science, and science will for ever be inadequate to personal life, because every personality has something particular to itself, and science deals with the general. We are, of course, related to our fellows by what is general in human nature, but what is distinctive about us is our own, and no one else's. That is why people are too deep and too elusive for easy classification, and the man who would attempt it would be the last man to have that sensitiveness to the deeper issues of life

by which understanding comes. If it were done impersonally, or as a mere matter of technique people would be justified in disliking the idea that others were reading their character. Human personality can never be looked upon merely as material for observation and experiment. The true minister, precisely because he realizes this, will regard many of his insights as incommunicable, even though he is certain of them. He will not dream of using them except in so far as he can make them serve a sacred purpose. It would be abhorrent to him to be the kind of person who can never look at people without criticizing them. Rather will he seek for and strengthen the good, and his love for people will always be greater than his perception of their faults, their disabilities and their idiosyncrasies. No man who knows himself can ever take upon himself the attitude of judge, but if the Christian life is real then the man who is himself and belongs to God will not be afraid to be known, for knowledge is the condition of development. He who can accept in his heart God's knowledge of him, has nothing to fear from the judgement of men!

It will appear to some who have read the foregoing that religious psychology sets up a new confessional, and therefore greatly modifies the old Protestant position in regard to this most important question. Great care is needed to avoid misunderstanding here, and there are rights and wrongs on both sides. The confessional has been

an unspeakable relief to many people, for there are cases in which, without confession, peace is impossible. But this does not necessarily justify the Roman confessional, because while St. James is uttering a profound psychological truth when he says: "Confess your faults to one another that ye may be healed," he does not say that we are to confess to a priest, and psychic cure has no relation to the official or non-official standing of people. It has only a relation to facts and realities. This is not to say that the authority of a priest may not act as a powerful suggestion, but if, in the nature of the case, the person is forgiven, that authority can add nothing. And if, on the other hand, the person who confesses still fails to have a right attitude towards other people, or does not respond in conscience to the priest, then his suggestion is only a moral opiate, the effects of which are morally deteriorating. Suggestibility is the mark of childhood, and the sooner it is transcended the better. As the word of absolution from external authority is, apart from the inner conviction arising out of the nature of the case, mere suggestion, the sooner it too is transcended the better. The forgiveness of God is a living word. It is not the outcome of any caprice on His part, but is a moral necessity, when certain conditions are fulfilled. The idea that God is not bound by moral necessities is only possible in a non-moral religion.

The method of confession should be determined by the situation. It is useless to confess either to a priest or to anybody else unless we confess to the person injured, and right the wrong, and if we do that, there is no need for a priest. We have met

God in life, and done what is His will for us, and that in itself fulfills all religious obligation. But there are occasions in which society is wronged, and it is not possible to right the matter by going to the individual who was the partner of one's guilt, as well as wronged in the guilt. It is simply to state a psychological fact to say that in such cases there is no relief until there has been confession to someone who morally represents society, but this is not necessarily a priest, and indeed it is not an official matter at all. Anyone who has a dispassionate and clear moral sense, and stands for what is right, and at the same time for what is personal, represents in that very attitude the moral society; but his judgement is adequate to the issue only when it is obviously the judgement which a moral society would make if it knew all the facts. The official confessional as such has, therefore, no psychological warrant, while at the same time it must be said that there is seldom psychological cure apart from confession.[1] For confession, when understood, is being frankly true with oneself and with life's relationships.

That analytic psychology will eventually undermine the confessional as ordinarily understood, seems of necessity to follow from the fact that the analyst if he is to cure, must not impose his suggestions upon the patient, but simply help him

[1] In this matter the Roman Catholic Church has sometimes been one-sided and external, but the Protestant Churches have often failed too because they have gone to the other extreme.

to an insight into facts. The more this is realized the more will the validity of a merely official absolution be questioned. Ultimately nothing is achieved unless the patient achieves it, through his free response to what he sees to be true, and every good analyst knows that he must never interfere with the freedom of the person whom he is analysing, but must constantly make that freedom his aim. Cure depends, not upon what the analyst says, but upon the response of the psyche to what is real. The man who seeks to cure by chance suggestions is like a charlatan who tries to lull a cancer patient into the belief that he is cured, because he has temporarily chloroformed him out of pain.

At the same time no man is a fitting judge in his own case, and while God has called us to moral freedom and independence, He has also placed us in the midst of our brethren in a society that involves interdependence. Unconscious motives—the blind spot that is in every eye, fear, desire, and a host of enemies, menace our real freedom, because they tend to veil or distort facts. It is here that honest friendship comes in. And to fail to seek the advice of such friendship is not to assert one's strength, but to seek refuge in a pride that is weakness, and in self-regard of an immoral kind. The man who can go "over the top" with God is a man who can look into the faces of his fellows without fear. But most men delude themselves into thinking that they can go over the top with God alone, whereas we can only go over with God in the measure that we are reconciled to His will in a righteous and true relationship to one another. No man ever sees God save in his willingness to be so

reconciled, and one of the most deadly delusions of false religion is to fail to see that the road to God must involve a right attitude to His children—indeed that God comes to us through them. This follows from the fact that God's rule is personal and not capricious, moral and not unjust. The revelation of God to the soul always involves a readjustment to our fellows, and to the life to which we are appointed. It follows from this that the minister is in no special position. He needs from others what he seeks to give to others. He must, if he is true to his calling, be so sincere and yet so human that in the hour of his people's need they will find in him an inflexibile honesty combined with a deep desire for their redemption.

In all these matters the pastor's task is a subtly difficult one. Some people live for years with others—blind to their needs. Some are conscious of the needs of others, but cannot find the gateway to their souls. And to others again people come gladly, losing all fear in their presence, and finding themselves free, they do not know quite how, to talk about the things of darkness and terror that menace their lives. Why is it that some ministers, without ever seeking for it, have more pastoral work that involves vital difficulties than they can manage to accomplish, while others, equally earnest, equally desirous of their people's good, are hardly ever consulted in difficulty. We suggest that the secret lies in the spontaneous attraction of the "heart at leisure from itself" which comes to

those who walk in the presence of the living God, and whose conscious and unconscious personalities are unified by their surrender to His will in life. It is through such people that the redeeming love of God meets the need of the children of men; through them that the touch of the risen Christ is laid on the world for its healing. But this is no special gift, and it does not come all at once. The true pastor is just the man who, knowing the difficulties of life and having dealt with them with bare, and often bleeding hands, has developed that strange something full of strength and gentleness, full of vision and certainty, to which others instinctively turn in their day of trouble. It is because of this that all rules are beside the mark, and all mere intellectualism vain. The Gospel is certainly in part an intellectual message. It is in part a truth about life that can be said. But it is a message that cannot be given, a truth that cannot be said, apart from personal victory in life. "Unless," as Dr. Oman very beautifully says, "it can be changed into fidelity and patience, probity and gentleness; unless it prove itself the faith that works by love, and the hope which is strong enough to toil on earth because it breathes the wide air of heaven, it is not the true gold." [1] It is those who have met their Master in the ways of common life, and received from Him the peace that passeth understanding, and the love that never faileth but that hopeth and beareth all things, who are enabled in His spirit to feed and tend the sheep and lambs of His fold.

[1] cf. Oman, *The Problem of Faith and Freedom*, p. 1.

CHAPTER XI

THE MINISTER IN HIS STUDY [1]

One thing which has always militated against religion is the idea that it has a different standard of truth from that of science. Many people have the impression that in religious thinking the preacher or theologian may give rein to his imagination as much as he likes, on the ground that religion and philosophy and science are all different, and that consequently we must not expect from the religious man that calm attitude of mind which we expect from the philosopher or the scientist. It cannot be denied that this impression has had, and has, much to justify it, and indeed the fact that religion deals with the feelings and needs and aspirations of men and women, makes it more difficult to be dispassionate in religious than in other kinds of thinking. Yet nothing is more necessary than to bring to it a dispassionate mind, for unless religion deals with what is ultimately real it has nothing to give humanity but false hopes. It is very probable that the idea that a dispassionate mind is not necessary for its study has arisen from the popular association of religion

[1] This chapter attempts to deal only with the pastor's thinking in its relation to the findings of the "new" psychology. Formal and logical thought are naturally not within its province.

with revelation—an association which was thought to imply that the ordinary criteria of judging truth were of no use in its sphere. Colour has been lent to this by much in the history of religion, and by much in present day thinking. There is so much superstition connected with religion, so much phantasy, so great a tendency to solve and solve by saying that with God all things are possible, that it is not to be wondered at if really thoughtful men and women view religious thinking with a great deal of suspicion. Yet it is surely obvious that if God made the world, and gave us a sense of truth and a consciousness of right, we cannot divide His world into things to be accepted without thinking, and things to be considered scientifically. We cannot deny the reason which is his gift by refusing to attempt to discover His truth in all things. What is needed then is a right conception of the attitude of mind with which the study of religion should be approached, and this in its turn involves a right conception of faith. It is absolutely essential that we should once and for all dissociate faith from credulity. We must have a faith in a God who is true, and Who in the spirit of truth is leading us to find Him in our own truthfulness with facts, remembering, as we have already seen, that a fact is no less a fact because it deals with what is unseen and not with what is merely material. All the great facts of life belong to the realm of the unseen. It is therefore necessary, if we would really grow in the knowledge of God, and if we would give people the impression that our religion is not phantasy but reality, that we should approach the study of it with a scientific attitude

of mind. This means that we should set out with the definite purpose of discovering what is, and not of trying to fancy what we should like to be; and in the pursuit of this purpose we have to take into account the knowledge made available by the new psychology.

It helps in the first place to an understanding of the nature of real thinking. This is important because it is by means of our thinking processes that we relate one thing to another, and therefore come to some perception of purpose. But it has to be noted that such a perception comes only when thought is directed to what is real. The scientist sees the relation of the eye to light and, knowing the construction of the eye, he may be able to cure blindness, or he may be able to make optical discoveries which more fully reveal to us the nature of external things. Again by directing his attention to certain objects, and by analysing them, he may acquire some knowledge of their nature and properties, and through his knowledge of the nature and properties of other things he may relate one thing to another in such a way as to discover something altogether new. If we know the nature of flint, and of paper and of wood and of coal, we can make a fire. The practical discoveries of life have all come through directed thought dealing with things that are actually there, and relating them one to another. Now in this world of reality mere phantasy thinking is of no value. In imagination it is easy to fly, but it was

very difficult to invent the aeroplane. Before this was possible the science of aeronautics had to be discovered and understood. And it is just this attitude of mind—of the scientist dealing with the eye, of the inventor planning the aeroplane—which should possess the preacher and the theologian. It is true that these latter are not dealing with a material world, but with a personal world of thought, emotion and will.[1] But this, too, is a world of facts, and the theologian will gain no knowledge of it at all unless he endeavours to discover what is real in it, as apart from what is of his mere wish or opinion. His field is very wide, for it covers human nature and human life,—the passions which move us, the aspirations by which we grow, and the many and varied ideals towards which we struggle. These things are real things, and we have to be real if we would understand them, for nothing is more sacred than the task of trying to ascertain what is spiritual fact, and what the nature

[1] We are of course taking thought, emotion and will in relation to religious reality and religious experience. In all thinking we must begin with what is given in experience. In religious thinking—theology—we must begin therefore with the given of religious experience. cf. Dr. Oman's statement in the essay entitled "The Sphere of Religion" in *Science, Religion and Reality* p. 283. "In the same way, what we may call our theology is of vital importance, for though our practical spiritual world may long continue very different from our theoretical, the theoretical will gradually bring it to its own level, so that, as a matter of fact, nothing has more determined the history of the race than men's conscious, though not necessarily their formulated, theologies, meaning by that their ideas about the supernatural. Thus, even for seeing the highest, we may say that the greatest need of every age is a true theology.

"Yet, while we cannot have a true experience without thinking rightly, we cannot have a new experience by any kind of thinking. Therefore, the idea that theology is religion merely puts all religion in the air. Like every other science, theology is never more than the interpretation of what is otherwise given. It must, to be of profit, be science within experience not instead of it."

of personal life. But it is a task that involves thinking with directed attention, and it has to be remembered that in the religious sphere, as in any other, mistake is possible. It is not just a matter of the creation of something out of our own minds, but of the focussing of our minds on what is. The writer remembers how as a student, he was taken by a fellow student to hear the late Principal Skinner. The impression the sermon produced has never faded from his mind, and that because the preacher was dealing with the utmost seriousness with facts and working to his results with a scientific lack of bias, and this was none the less true when he was dealing with the deepest human emotions. He came away from the church feeling that here he had found someone who could set men's feet upon rock.

Obviously the thinking behind a sermon like this has to be real, and without bias of a wrong kind. It is not possible, of course, to be without bias in favour of that which has proved good and helpful, any more than it is possible to be without bias in favour of a friend, but if we let our bias in favour of our friend close our eyes to the truth, then our friendship is in that measure unreal. To guard against this we must seek to know where we are biased, and endeavour not to let bias interfere with judgement. We have seen in our discussion of the unconscious motive that we are apt to justify our bias as a lawyer justifies his brief, and if we do this we either fail to see what is the fact, or imagine that things are facts when they are not. We must remember that the intellect may be used as a mere instrument for justifying our

wishes. Its ways of working are so intricate that we often take for granted the very things that we should investigate, or make leaps in an argument which are prompted by fancy and not by fact. What we need in our thinking is the realization that truth is sacred, and that we never benefit ourselves or others when we juggle with it. Even if we are concerned with the justification of something which we feel to be of vital importance to religion, we really deny the ultimate religious attitude to any problem unless we deal with the facts at issue in the knowledge that even religion itself must not bias our judgement. We must beware of imposing our wishes upon life, and learn to differentiate between what we can prove and what we cannot. Above all things we must strive to be sincere. The scientist has comparatively little temptation to insincerity, as he is dealing with an external world, while that of the religious thinker is great because he is dealing with the needs and hopes and fears and experiences of his own life, as well as with those of other people. He cannot but be personally concerned with the subjects of his thoughts, for his conclusions are of vital moment for his own life as well as for the lives of others. He needs therefore to remind himself constantly that God is never far from the sincere, that it is the pure of heart who see Him, and that the more dispassionate we are the more shall we increase in the knowledge of that ultimate spiritual reality which not only calls out our faith, but also awakens and satisfies our affection. This real thinking is more than a matter of the intellect. It involves purpose and controlled interest—that is

to say, it involves conscious will-power as well as commanded feeling.

It will be noticed then that we need the power of conscious concentration, and there is no surer sign of health of mind than this. It will be found, both in hysteria and neurasthenia, that there is great difficulty in controlling the attention. In cases of severe nervous illness and of insanity this lack of controlled attention is even more prominent, the unconscious leading the thought in phantasy where it will, and the person becoming a plaything of his fears and wishes, while his mind weaves out all kinds of fancies. It is a very healthy thing to bring our conscious will to bear upon our actions. It is true that an action which we continually do tends to become a habit which we perform unconsciously, and that this formation of habit saves us considerable time. At the same time there is no healthy mind which cannot control its attention, and the power to do so grows weaker unless it is constantly exercised. The power of attention is really the power of commanding one's life according to purpose. It would do some people a great deal of good if, whenever they went out for a walk, they deliberately tried to remember everything they saw, however insignificant or dull, and to reproduce it when they came home. If two persons, one with weak and the other with strong attentive power, were to go out on the same walk, the one with weak attentive power would be astonished at what he missed. This may seem to be far away from the

composition of a sermon, but this quality of mind eager to see what is, and what is true, having control to select and to reject, and to work out a theme not according to mere fancy but according to fact, is of immense importance.

It may seem that we have left no place for the imagination, but that is not the case. Imagination is necessary but it has to be differentiated from fancy. An architect, through the use of his imagination, may conceive a hundred different plans for building a house, and his imagination may be used rightly in all of them, but the test of the validity of his imagination is whether the house will stand the storm and fulfil the requirements of human habitation. Mere fancy will build a castle in the air—but the earth will never see anything accomplished by it. Yet many people look upon the imagination as a power by which we can live in a new world—a world of air castles, built according to our fancy. Nothing could be further from the truth. Without imagination it is not possible to create the true world out of the actualities and opportunities of life. Imagination is not the power to think *anything*. It is the vision that sees the possibilities of the material we have, and that thereby helps us to the realization of our ideals. It is one of the most important links between what is and what ought to be, and as such it is one of the faculties of mind that must be brought to bear on the problems of the ministry. These problems are mainly personal. We have seen that if we are to slay enmities, and help people to be what they might be, both in themselves and in their various relationships, we have to sit down

before the actual facts of their circumstances and dispositions, and face the real problem of their necessity. To do this we have to use our imagination. Such a use of imagination is very different from phantasy-thinking, which is thinking without relation to what is actual, and without conscious control. The latter is subjective day-dreaming which we do under the control of unconscious fears or wishes. In contrast to real thinking, it leads to no development of mind or character, and does not influence our outward circumstances. As we have already seen it is necessary in childhood as a preparation for actual life, and it may be used unconsciously as a protection against too great hardship. But to continue to live in phantasy is to cease to be sane. We might instance the case of a mother with high ideals. Her husband and her sons were involved in a disaster which was not altogether honourable. She became insane, and apparently quite happy, protecting herself with the phantasy that her family were perfect. Similar is the case of a woman who was told by a doctor that she was suffering from incurable malignant trouble. This was the one thing which had always been horrible to her, and for a while she was filled with despair and melancholy, but she suddenly changed. Her phantasy was that she was perfectly well and perfectly happy, and she continued in this state until she died. Here we see phantasy as a protective and a compensatory mechanism, but it does not alter actualities, neither does it develop character. Character is made in a sterner way. It is a winning of gain from loss, it is a getting of sweetness from terror, it is the holding of one's

soul in the face of facts, and the seeking of God's help to be true whatever are the circumstances of life.

> " Then, welcome each rebuff,
> That turns earth's smoothness rough,
> Each sting that bids nor sit, nor stand, but go !
> Be our joys three-parts pain !
> Strive, and hold cheap the strain ;
> Learn, nor account the pang ; dare, never grudge
> the throe ! "

It is evident, then, that while phantasy has its place in life, it is pre-eminently the child's way of thinking. The phantasies which nature gives to a child are steps in its development. The phantasies of adult life mean living in a world of wishes which we imagine to be attained without taking steps to make these wishes actualities. A young man's vision is not exactly of this order. In the measure that it is related to possibility it is not phantasy, and the young man, having seen the vision from the mountain top, sets out upon the rough road that leads him to the land of promise. In phantasy our ideal is attained by being imagined. In reality we are always on the road to attainment. It will not escape the observant that Christian science is a phantasy-system which involves an easy escape from actuality. It may make people harmless, but it does not train character. To have a right attitude to pain is much better than to be free from it, though no wise man would suffer any more pain than he need. Phantasy-thinking may, however, have a certain legitimate place as a compensation to those who are in hard circumstances. The men in the trenches in France often dreamed

of hot dinners and comfortable home fires; such dreams are compensatory phantasies. Life may also have its compensatory phantasies, when they are a relaxation after honest work. Novel-reading, and entertainments of various kinds, are in this sphere. But the controlled phantasy which brings rest is very different from the uncontrolled phantasy which weakens life. Day dreaming, "the vice of some idle minds," may be a really serious symptom of lack of control. One common characteristic of phantasies is exaggeration, and the preacher who is controlled by them tends to become conceited and grandiloquent. He may be popular, but he is a child preaching to children. And there are many such. It is a sign of an adult psychology to see the wonder of the actual, and the miracle that lies hidden in the obvious. As one of the greatest medical men in England said: "We should be so wise if we could really understand a worm." In childhood fairyland lies in the clouds; for wise old age it lies around one's feet. We reverence what is beneath, around, and above.

Like phantasy thinking, rationalization is a substitute for real thinking, and uses the intellect to prove what is wished, rather than to discover what is true. This process may be conscious or unconscious. It might almost be said that it is the commonest use of the intellect. The intellect, from one point of view, is an instrument, and the brain a sophist. It may work with perfect logic, but it will always tot up a sum according to the

data given to it. And so when we add a little here, fancy a little there, close our eyes to what we do not wish to see, and then deal with what is left, we can produce a result perfectly in accordance with our desire. The method of the lawyer is a good illustration of this process. He is honest, in that he is there to make out the case that the accused would make out for himself, but if the prosecutor had happened to brief him first, he would have made out an equally good case for the opposite side. It has been said that there are too many lawyers in the legislature, but as a matter of fact they have no monopoly of this type of mind. It is constantly to be found in religion and politics. Wherever a man has a strong emotional bias, he will be apt to see life in accordance with it. It is often argued against psychology that it is too subjective, and that for healthy-mindedness we need to be objective —and by "objective" the arguers mean that we should limit our dealing to the outward affairs of life. The answer to this is that psychology is subjective in order to be objective, and that its opponents, under the delusion that they are objective in their outward life, may be thoroughly subjective. That is why an understanding of the process of rationalization is so important, for the man who rationalizes is building up a phantasy-life according to his own wishes, instead of relating himself to actualities. Why is it that despite the brain and eloquence that are spent on political speeches, party votes are hardly ever changed? Is it because both sides are open to facts? Why is it that denominational boundaries remain fairly static? People born into a certain denomination

as a rule live and die in that denomination. Why is it that theological controversy is always the bitterest—that scientists who differ can dine together, but theologians who differ seldom do? It is certainly not a matter of reason, but one of feeling, and feeling is always intensified by an inner consciousness that the other man has got something to say for himself.

It is always well, before reading the works of any philosopher or theologian, to know something about his psychology. The systems of great philosophers, as of great theologians, are usually *Weltanschauungen*, which explain the position implicit in their life-attitude. No one who knows the life of Schopenhauer would expect his philosophy to be anything but pessimistic. This does not mean that such systems may not contain some truth, but it does mean that what we see is determined by what we are. Where truth for life is concerned, truth in life is vital. "They that are willing to do the will of God shall know the teaching," "The pure in heart shall see God." If these things be true, their implications are both deep and important. They mean that truth is not first accepted as a system and then justified, but is first of all a right relation to facts and systems. But both politically and religiously men and women have briefs handed to them, and their feelings are apt to become partisan. Then the mind plays with facts, instead of being receptive, and without bias. It is understandable, but it is dangerous. It may be that injustices experienced in early life lead to a propagandist attitude in politics, which has in it the same cruelty of attitude which had been

suffered from others. In religion, feelings of natural affection cling to the ideas associated with childhood. The sense of the sacred is connected with them, and life becomes a crusade for a certain view. Often a position that calls for less sympathy than these leads ministers to rationalize. The minister may regard himself as a protagonist for his denomination, which leads him to have an irreligious attitude towards religion. Sometimes, under the rationalization that the truth as he sees it would disturb other people's minds, he gives them what they want, and not what truth demands. Many ministers would do well to take a hint from their dreams. We might record three or four types, just as significant of the knowledge to be gained from them:

X dreamed that he was in the pulpit, but when he gave out his text he looked down to find that his Bible was a book of blank pages, and woke in panic. Association proved that he had been using texts to justify his rationalizations instead of trying to get at the truth. He was very biased against certain views which had much to justify them.

Y dreamed that he was in the pulpit in his dressing-gown, without his sermon, and could not think of anything to say. In life he was meticulously conventional, with a tendency to make sermons which would gain the approval of his people.

Z dreamed that he was preaching, when the pulpit began to fall to pieces. He held it up by putting his arms around it while he finished his sermon. He then descended the pulpit, to be met by an old minister famed for his practical common-sense, who took him by the arm and said:

"Come, *Z*, we will now have sausage and mashed." The meaning of this dream was that *Z* was literary and meticulous, and dealt too little with the instinctive, and had a tendency not to touch life with naked hands.

R was devoted to ritualistic and priestly practices. He dreamed that a bishop had come to him in order to confess. The bishop waited for an hour on his knees, while *R* vainly tried to put on his cassock and robes. At the end of that time, *R* had managed to get on his cassock, but found to his horror that the right sleeve had gone. He was just going to take it off and try another one, when the bishop said: "What are you waiting for? I don't want you to confess me, I want you to cut my hair." The associations in the dream proved that *R*'s life was busied with what was artificial instead of with what was natural. These interpretations may seem far-fetched, but dreams depend upon the associations that the dreamer has, and the correctness of an interpretation is proved when the dreamer realizes that these associations deal with a real life-situation, and with unconscious tendencies which are realized to be actual. Rationalization is very common in ordinary life. We often give wrong reasons for our actions, or for our likes or dislikes of people. We may be quite honest, and yet completely self-deceived. Our judgements may be motivated by the unconscious. Pride, jealousy, personal attraction or repulsion may be among the real reasons which determine our attitude or actions.

The relevance of all this to sermon-making will

be obvious. We have set ourselves to find out as a matter of fact what is the revelation of our Lord Jesus Christ both in His own word, and in those of our experiences which have their source in our endeavour to understand and to do it. As we deal with the Scriptures we shall avoid the attitude of mind that takes for granted that there are no difficulties and problems in them which call for solution, and which may yet be beyond our power to solve. But we shall be certain of what is the real heart of the Gospel, and we shall concentrate with our utmost power on the discovery and the interpreting of the message that is needed at any particular time either by our congregation as a whole, or by certain people in it. We shall also remember—what we are apt to forget—that when a text or a subject strikes us as important and enlists our interests, it is often because we personally are needing the solution of the problem it represents. And when we have dealt with all the honesty of which we are capable, we shall do well if we take our sermon to God, and ask Him to help us to see what is its message for our own souls. So standing in the strength of real experience, we shall have a power of delivery far greater than if, neglecting to do this, we stridently proclaim a way out of our own disharmony which we have not been willing to accept for ourselves. The truth of this will at once be apparent if we notice that ministers who are in some personal trouble will more often than not preach on a text like " Be careful for nothing". This is quite natural—and indeed the things that a man preaches out of his own intimate experience of human sorrow and human insufficiency will be

more likely to help his audience than anything, however beautiful or true it may be, which he says in a purely academic way. But if his message is to be effective he must take to himself the solution of his problem that God gives him—not merely suggest it as a way out for others.

It may be that some of the things that we have said in this chapter will produce in some readers a momentary feeling of despair. If that is because they would like to think that they can be perfect all at once, then despair is amply justified. We often say: "The heart is deceitful above all things, who can know it?" And we are prepared to believe it of other people's hearts, but the sincere man knows it of his own. He comes to God with nothing in his hand. He knows that if he would be anything of himself, then, as Fichte has well said, God comes not unto him. He can only be what God makes him, and God has to make him out of the rough. To understand oneself is to become gentler in one's judgements, while at the same time one becomes ever more convinced of the necessity of being true. Only when we cease from bias, can we claim for ourselves the words of revelation: "Thus saith the Lord." The minister's constant prayer should be that of the Psalmist: "Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

CHAPTER XII

RELIGION AND TABU

We have taken it for granted in all we have written so far that the pre-supposition of all Christian thought and all Christian work (if indeed it is to be called Christian at all) must be such an ultimate valuation of the individual as was at the root of all our Lord's thought for, and dealings with, men. For it seems to us that it is nothing less than disastrous that this is not pre-supposed as often, or as completely, as it should be, although the recognition of it is precisely what makes religion vital, not only for the individual, but for the race. We speak of human progress and are liable in so doing to forget that human progress is personal progress. We speak of civilization, but what is civilization more than the general reflection of various stages of personal development? And when this world's tale is told, and the earth itself is like a burnt-out moon, is there any final worth in its history save that which resides in the souls that have made and been made by it?

The individual stands at the very heart of life as we know it. There is no possible or imaginable intensity of pain that could not be part of the experience of one single individual. There is no height or depth of joy that is potentially without

the capacity of one single human heart. (We are taking it for granted here that it is only those whose development is most complete who can, and do, most fully suffer and enjoy.) It is the individual who is the meeting place of matter and spirit. There is without him both a material and a spiritual sphere, and he alone of created things can belong to both of them, for in him alone do the two interpenetrate and become one in the fact and the mystery of incarnation. In him, therefore, all human problems have their source—and in him only can they be solved.

But we have seen that, because it is so natural, it is only too easy for us to externalize our problems, and to deal with them as though they were the problems either of other people or of life in general, and it is only when the unconscious process of projection by which we do this is recognized and understood [1] that we begin to realize that the problems of the world are our own problems, and are enabled to deal with them in a way that is at all adequate. Let us take a simple but very significant instance. It is the externalization of an inward terror that makes the child race tremble before the "Awesome Holy" [2] of nature, and that

[1] See chapter on "Religion and Psychology."

[2] cf. Dr. Oman in the essay quoted above, p. 285.
"In our language the 'holy,' used by itself, would mean something which stirs moral reverence. But in such expressions as 'the Holy edifice' or the 'holy sacrament' it is still used to express a vague feeling of an awe which is not of an ethical quality: and the history of religion shows that this is its original meaning. Even a 'Holy God' did not

makes us, till we grow up into the freedom of true personality, tremble before it to-day. We have the sense—a right and necessary sense—that there is that in life which is inviolable, but our eyes are blinded by our own passions, and we do not see it for what it is.

It is three thousand years since the Children of Israel built an ark that Jehovah might dwell in it and be with them, and nearly two thousand since St. Paul told the men of Athens that they worshipped God ignorantly and that He dwelt not in temples made by hands.

> "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."

But we have gone back so sadly in our understanding of the freedom into which we were called that our attitude is often little more developed than that of the Israelites of old. To realize this we must remember that at the time of which we are speaking the Israelites believed that the presence of the Lord was localized in the Ark so that its very material came to have, in their thought of it,

originally mean a 'God of purer eyes than to behold iniquity' but an awe-inspiring being, with the sense of holiness not unlike the feeling evoked by countless material objects. These different types of feeling may be distinguished as the 'awesome holy' and the 'ethical holy' . . . What is the most immediately obvious in it is the dread of some mysterious dangerous force, though a closer study shows that this is only the negative side of it as exalting, stimulating, reinforcing. But even this seems to be conceived almost as a material fluid, and to have no spiritual and at least no ethical significance."

a special quality and property; that is to say that a structure made of wood was for them finally and ultimately inviolable. By taking it with them where they went, they took the Presence of God. By leaving it, they left Him and His power for them behind. Where the Ark was, there, too, was the curse and blessing of Jehovah—though the Israelites had yet to learn (as many of us have) that that curse and blessing did not act in any capricious or external way, and that the possibility of destruction and safety was no arbitrary ruling of a jealous God, but a possibility inherent in the very nature of our being. They had, as yet, no sure knowledge of the quality of the power of God, and never knew quite what its manifestation would be. Thus we read that when

> "they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.
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> . . . . . .
>
> And the ark of God continued in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom and all his household. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto to him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness."

It is easy to read passages like the above and feel that the religious ideas connected with the Ark of the Lord were just the fancies of human childhood, and to dismiss them as of no real value. But the attitude to life, and to the ultimately sacred in life, that underlay those ideas is still with us, and it is an attitude which constitutes one of the most serious of our modern problems. That is why, unless we are prepared to lose a source of real and deep illumination, we cannot disregard these early historical manifestations of it. As we saw above, to the children of Israel the Ark of the Lord not only represented, but actually was, the vehicle of curse and blessing, life and death, tabu terror, and beneficent presence. And the Children of Israel were both right and wrong. There was that in their religion that had to be out-grown, and that which had to be developed and transformed. This becomes more clear if we realize that their attitude had two main elements, determined by their view of the Ark in the first place as a vehicle of mana, and in the second as an object of tabu.

Let us think of it first as a vehicle of mana. The Israelites had an extraordinarily vivid sense of a presence and a power that was external to them, other than and more than they were themselves. And this sense was, as we tried to make clear in discussing the process of projection, a response to the call of an objective reality. They were right, that is, when they postulated a God who had power and whose power was necessary to them. But they were mistaken (as the primitive race generally is mistaken) in imagining that that power was localized in special material objects, and that the God who

possessed it was liable to use it in incalculable and therefore terrifying ways. Just because of the limitation of their knowledge and their psychic development they were driven to conceive of supernatural power as an unknown force sometimes malevolent, sometimes beneficent, that might at any moment either smite or bless them. They were thinking in the only terms which experience had so far made familiar to them, and because they were conditioned by their fear they made the dwelling place of their God an object of tabu—a thing not to be touched by the hand of man. lest the power within it strike and destroy him.[1]

[1] cf. Dr. Marett's definition of Tabu in his article in the *Encyclopædia of Religion and Ethics*. "The word 'tabu' is properly an adjective and appears to mean literally 'marked off.' Applying equally to persons and things, it signifies that casual contact with them is forbidden as being fraught with mystic danger. Custom enjoins a negative or precautionary attitude towards them because of the supernatural influence with which they are temporarily or permanently charged. In short they are 'not to be lightly approached' and that always for some magico-religious reason." . . . The notion of taboo is, according to Dr. Marett, closely connected with that of "mana"—supernatural power. "The person or thing is not to be trifled with, because liable to react with a force of unknown range and degree. There is a spiritual electricity which must be insulated lest it blast the unwary. Now, if religion were all fear, such mana would rank as wholly bad, since fear is a shrinking from evil. But other primary constituents of the religious mood make rather for interest, receptivity, approach, communion. For reckless self-assurance, indeed—for what the Greeks knew as ὕβρις—there is always the devil to pay! But fear tempered with wonder and submissiveness, and thus transmuted into reverence, is the forerunner of love. So mana has its good side as well, though from the standpoint of tabu this helpfulness remains, so to say, in reserve, being a consummation that lies beyond the purview of the fear-inhibition as such."

We have to realize, of course, that there is no conscious reasoning about these things, or conscious definition of them, in the mind of the primitive. To him the matter reduces itself quite simply to the idea that a certain thing is not to be touched, and he just doesn't do it, any more than anyone to-day would touch a live electric wire. He is naturally guided by the teaching and attitude of his priests, but even they, at the stage of which we are speaking, would have very little conscious philosophy and only the crudest theology. It is only in quite recent years that historians

But if, having got so far, we ask where exactly it was that the Israelites got the idea of the power they imputed to God, and why they guarded the place of that power by so strict a tabu, we get back to that very early, very fundamental connection of religion with primitive passion which we discussed in the chapter "Religion and Love." That is to say that in their conception of God they were partly responding to and apprehending the objective sacred, and feeling their way towards a realization of those things in life that are of ultimate value. (We must remember in this connection that the Israelites had always, even in their most undeveloped ideas of God, a sense of His righteousness that was later to be one of their greatest and most distinctive contributions to religion). But they were also externalizing their fear of the power (itself unknown in its range and incalculable in its working) of their own instinctive nature. In this they shared the attitude of other primitive religions. So long as man has not got the spiritual wisdom to command the life forces within him some system of tabu is necessary if a bound is to be set to human desire, and the race and its social institutions are to be preserved. So long as he has not grown up into the wisdom that sees the ethical, personal and spiritual as sacred, there must be a material sacred. He must learn that there is something in life which cannot be touched sacrilegiously. The Ark, for

and anthropologists have made conscious and comprehensible the unconscious processes which determined our early ancestors in their feelings and actions. So when we speak of tabu attitudes in modern life we must be understood as meaning unconscious attitudes, which the possessor of them would not realize he had, but which would give him a certain feeling reaction to certain things, people, and ideas, that he himself would be at a loss to explain or justify.

instance, had to be the object of tabu in order to preserve the sense of the sacred in an undeveloped age, and there can hardly be any doubt that Uzzah died in his horror at having touched the untouchable. (There are innumerable instances of this kind of death to be found in the history of primitive religion.) He was slain not by God, but by the terror with which an undeveloped people regarded what was sacred to it. And we can only think that it was in the purpose of God that man should at one time have so guarded what he conceived of as sacred, as we know that it is also in His purpose that such an attitude should be outgrown in the measure in which the conception that gave rise to it comes to correspond more and more nearly to ultimate reality.

We come, therefore, to the possibility of making a general statement. Just as surely as there must be at one stage of development a sense of the material sacred, so surely at a higher stage must man rise above it, not so much abandoning it, as altering its object and its quality. The sense of the Awesome Holy with which the Children of Israel began, came very soon to have in it a recognition of the Ethical Holy, and from that they advanced to the knowledge, partially apprehended by the prophets, clearly proclaimed by Christ, that the personal is the universal and the ultimate sacred in life. The Ark itself had disappeared before the great prophetic age, and even the Temple was doomed, as it were automatically, at the coming

of Jesus. That does not mean that there ceased to be a sacred without us, for it was only in its relation to a personal God that human personality came to have absolute worth, but it does mean that the God of Israel was seen to be the Father of our Lord, and His power known as the power of the love wherewith He loved us in Christ. It was a new thought of God that involved in its very nature a new conception of His demand on men. Life still had an inviolable, but it was seen to be our neighbour, and the whole of religion was involved in the commandment :

> " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself."

Why then do we fail so often to rise from the material sacred in our sense of which there remain all the fears and inhibitions of the old tabu attitude, to the personal sacred wherein we are set free by the love that has an absolute right and is an absolute valuation ? The reasons, so far as we see them, lie in what we have said above.

We have shown how a people in its development will naturally and justifiably pass through the stage of worship of the material sacred. In the same way the child, who in its growth from infancy to maturity, recapitulates many of the stages of development of the race, must, equally naturally and justifiably, pass through this stage. This, when it happens rightly, should happen in the home, and should, unless development is arrested, be in due course outgrown. But we would suggest

that the grave difficulty is that the connection of the sacred with material is always accompanied by a fixation of idea, and that the fear which prompts the connection also prevents the alteration of ideas, because of the fancied consequences. Moreover, because the fear that is in the material sacred is connected with the physical in ourselves, there is on that account little likelihood of our developing except in the measure that we understand ourselves and acquire control, through knowledge and sublimated feeling, of the things which menace our freedom and create our bondage. That we ought to develop through the material sacred to the personal we have tried to show as obvious. But the fact is that we very often do not. Many people, in every age, remain psychical children, and it very often happens that in times of great religious, social and international unrest and uncertainty whole masses of the people will be held by a vague and general fear of life in a psychic stage resembling that of the Children of Israel, and there may come in an age that is in some ways one of unusual progress and enlightenment what can be regarded as nothing less than a moral and spiritual regression. There is reason to believe that this is so to-day, and if we are ever going to advance beyond it, and to point the way to such advance, there are two things that we must realize and realize clearly. The one is that all around us there are people who, for various reasons, are living in bondage to the material sacred; and the other that the misunderstanding and fear of the sexual instinct which in the old days gave rise to the systems of tabu that preserved the race throughout its childhood

still underlie much of the modern outlook, and still cause personal and social disintegration.

Let us take the bondage to the material sacred first. We have to be very clear here as to what exactly we mean by the material, and when and how the sense of the sacred may legitimately be connected with it. It is very common for a certain type of so-called Christianity to develop into a mere diffused pantheism which sees God vaguely everywhere, but nowhere especially in a definite and comprehensible way. It is common, too, for a certain type of science to look upon man, and the spirit of man, as part of the material of a material universe, and to see God nowhere at all. But we would suggest, as we have already done, that neither of these attitudes postulates the conditions which are essential to the development of personality, and that the error in both can only be avoided by a realization that the material of the human body cannot be regarded in the same way as the material of the universe outside it, for the simple reason that it alone of all matter can be thought of as being, in any real sense, indwelt by rational and moral spirit. In and through it alone is created a spiritual being who can and will in the end discard the matter of the body and belong more perfectly to the spiritual world in which it has always had a certain existence. And it is only as the psyche belongs more and more completely to the spiritual world that it can fully apprehend and use the material one.

It follows, therefore, that while all material, the whole external universe, may, rightly interpreted and used, minister to the growth and spiritualization of personality (and is indeed only rightly interpreted when it does so minister), there is no material whatsoever external to the material of the human body that can be sacred in any way comparable with that in which the human body is sacred.

> "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

The human body is sacred precisely because in it self-conscious spirit and matter meet in one, and because the spirit which inhabits the material of it, and is capable of growth through it, is capable also of an eternal non-material relationship with God, who is Spirit. We are made as material bodies, but we are also made in the image of God. The early Israelites connected these two things very closely, but our Lord gave a new content to their conception that at once fulfilled and superseded the old, for He said:

> "Be ye therefore perfect as your Father in heaven is perfect," and
>
> "God is a Spirit (Person) [1] and they that worship Him must worship him in spirit and in truth."

In the light of this it becomes clear that the real sacrament of life is the use of the flesh in and for the development of the spirit. It is true that the

[1] cf. Chapter on "Love and Religion," p. 55:
and Chapter on "Religion as a Substitution," p. 93.

common elements of life—the bread and wine—may, in God's purpose, be used both actually for the strengthening of the body, and symbolically for the deepening of fellowship and the fuller realization of our spiritual communion with Him and with each other. But it is also true that the presence of God cannot be actually localized in or identified with any one special material thing (be it Ark or bread and wine) in the same way as it can be identified with the human body, "which bodies are the Temple of the Holy Ghost, which is in us, and which we have of God, and we are not our own." The condition of our being on earth is that we have material bodies. Life is, after all, incarnate life. Unless, as we have often emphasized, we are willing to accept this as in God's good purpose for us we cannot be reconciled with Him in that unity which is the life of our spirits. We must begin at the beginning and use what is given. "If I have told you earthly things," our Lord said to Nicodemus, "and ye believe not, how shall ye believe if I tell you heavenly things?" We must learn, as St. Paul said, "to glorify God in our bodies and in our spirits, which are His!" If this is so it is absolutely vital that we should grasp the distinction between the material of our physical human bodies and all other material external to them. Because there is a sense in which we must still, even to-day, have a "material sacred" in the world [1]—that is to say that as long as there is in the world the possibility of a touch, either physical

[1] There is evidence that the too hurried removal of the caste laws and traditions in India has caused disaster that might have been avoided had the process been slower.

or personal, that can injure or destroy the human personality, there must remain something in life that is inviolable in the same way that the Ark was inviolable to Uzzah, and we must learn, as Uzzah did, that a terrible price has still to be paid for sacrilege even though it be, as Uzzah's was, unpremeditated. It were better, our Lord said, that a millstone were hanged about our neck and that we were cast into the middle of the sea than that we should offend one of the little ones.

It is a strong saying, but we must believe that He meant it strongly. We may smile at the sacrilege of past ages, but while there is anything good or beautiful or true in human life, which prophets may see or poets sing, the sacrilegious attitude of mind, and the sacrilegious touch that springs from it, will always have in them the last possibility of evil. But the touch of sacrilege is never the touch on sacred buildings or sacred elements. The need here again is for a re-definition of the sacred—the re-definition that our Lord Himself made in the whole of His life and teaching—and we need it to-day as we have rarely needed it. For until we can grow up into the affection that has, as His had, a final ethical, personal and spiritual valuation for a human being—until there can be no longer any necessity for anything to be inviolable because there will be in men and women no possibility of violating—we cannot and dare not remove the guards and sanctions that belonged to the material sacred, and the sense of something not to be touched that was behind the tabu attitude to it.[1] To remove tabu without freeing the spirit

[1] For a fuller discussion of this see Appendix I.

through insight into the ultimate values of personality, and its relation to a personal spiritual world, is the surest way to destruction, and there can be no doubt at all that the feet of multitudes to-day are set on that way. And there is no hope anywhere except in the re-affirmation of the absolute sanctity of those things in life which our Lord held as sacred, but in that re-affirmation there is the hope, and the sure hope, of the whole world.

We can go back to that point in our discussion where we said that two things had to be realized—the one that bondage to the material sacred still exists in the modern world, and the other that the tabu attitude to the material sacred is connected with obsessive fears in which there is always a sex element. We have attempted to show how the sense of the sacred must persist, not as awesome holy, but as ethical and personal holy, and how we must decide what of the old attitude we will keep, and in what sense we will keep it. The question, put in another form, is whether we are to find the ultimate sanction for our conduct in religion or in tabu—in religion utterly transformed and transmuted as in the revelation of God in Christ, even though that grew out of the old sense of the material sacred, or in tabu in the sense of the attitude of the Israelites to the Ark ? Is our motive to be fear or love, our end construction or destruction ? Are we to walk by the light of the knowledge of a God made comprehensible to us, or in the darkness of fear of an unknown power ?

With these questions in our minds we can go on

to an examination of what we have called the tabu attitude in modern life. We have seen that there was always a sex projection in the power accorded by the early race to its material sacred, and that that meant that the Israelite attitude, too, sprang partly from an externalization of sex terror. Now sex terror is always connected with the physical, so that the thing in modern life to which, for the sake of our illustration, we may liken the Ark is the human body. Its significance lies for us not in that simple, long-lost material structure but in our own flesh and blood. As the Ark of old had to be protected from a sacrilegious touch so to-day must human personality, and the physical body that conditions it, be protected from the touch of a loveless lust.

Many of the strict conventions of the Victorian age were in themselves tabus. Respectability was to some extent the idol of the time, but beneath the worship of it lay a tremendous and paralysing fear of instinctive passion. And because fear is always destructive there is much that is good in the modern repudiation of the Victorian attitude, but because also the old conventions had more than fear as their basis, they cannot safely be abandoned until the experience and wisdom underlying them have been understood and reformulated. So vital and so true is this that we hope to go into it further in a final chapter. The problem that concerns us at the moment is the problem of the connection of touch and tabu, and we have to ask ourselves what it is in modern life which corresponds to the touch which in primitive society was looked upon as a

violation of tabu. We have said already that this is not in reality the touch of sacrilege on buildings or elements.[1] The idea that it is so is just another instance of the externalization of a problem through the process of projection. The real difficulty, though we rarely know it, lies in a state of mind. It is a wrong attitude to life, a wrong valuation of personality, which regarding a human being as a means to an end, makes possible the lustful touch that destroys. It is in vain that we imagine we have solved the problem of the Victorian age when we have merely removed some external sanction, for the root of the trouble is not external. We have often done no more than go to the other extreme—and extremes meet at last in the same bondage. It is in vain, too, that condemnation rests on a negative disapproval that says, " because you have broken such and such a law or convention, you have sinned." For modern youth knows that such condemnation is prompted by fear, and will never listen until people are found to say, " because your conduct springs from an attitude that is repudiated by the very nature of things, you are closing the gates of life on yourself, and on those for whom you pretend to care. But here is the attitude you need ; here, to use the old words, ' show I unto you a more excellent way.' " The trouble is that condemnation comes very often from people who have themselves a tabu attitude to the things they condemn. They are liable, therefore, to criticize the wrong things in a wrong way—dwelling on manifestations and symptoms and not

[1] For a fuller discussion of the necessity for a right reverence of attitude and bearing, see Appendix II.

getting down to the spirit beneath, or realizing that the same eternal thing may be either good or evil according as the motive that underlies it is selfish or unselfish. The fact is that there is no external solution of any problem at all, as St. Paul knew when he said that it was not circumcision or uncircumcision that mattered. And the only solution of this problem of touch lies in the recognition that touch is a medium and a symbol—a medium of the intercourse of personality with personality, a symbol of the using of all physical life as creative of a spiritual end. A kiss for instance is just a material touch. Yet a kiss may be the most sacred thing that ever opened the gates of freedom and of life, as it may be the most evil thing that ever shut the soul in to disillusion and despair.

All this goes to prove that as it is not external, so the problem is not physical. Obviously if it were so all doctors would be destroyers. But fortunately it is not the intimate services that fall to their lot but the way in which they perform them that is vital.[1] Here, however, we are compelled to go further and to speak quite clearly about a mysterious but common problem of everyday life. It is a disastrous and dreadful fact, but one not for that reason to be ignored, that there are hundreds of people among us who have never been able to accept their physical natures, and whose lives are conditioned, consciously or unconsciously, by a sense that their bodies are things of shame. Now it is possible that such a sense may arise in consequence of upbringing in an atmosphere which implicitly regarded the natural as evil, but most commonly it is the result of a

[1] This whole question is discussed at greater length in Appendix I.

lustful or unlawful touch, either unconsciously received in childhood, or ignorantly permitted through lack of insight, or possibly unwillingly suffered in some kind of assault. Here ignorance and lack of control may be almost as disastrous as more deliberate evil intent, and it is for that reason that we have emphasized so strongly the danger that lies in the light and thoughtless removal of old conventions and restraints. There are many people to-day who touch one another with sacrilegious and irreverent hands in the vain thought that there is no judgement and no consequence. But what happens is that the evil touch places a tabu on the body, and makes it a thing of contempt and terror to its owner. Especially is the wrong kind of touch deadly in connection with children, who may, as a result of it, grow up in fear of their own developing instincts, and be led by their terror at once to repression of them, and to obsessive interest in them. (What we fear always fascinates us, because we fear the things that we believe to be more powerful than ourselves.)

In the light of all this what are we to think of the uncommanded freedom of the present day. Innocence is no guard against disaster, and knowledge in the sense of mere information is equally powerless, for the study of physiology of itself never removes repressions or phobias. Our trouble is that we have erred in misunderstanding or underestimating the mental and spiritual side of the physical, and we have often lost the sense of

the sacred of the soul with the sense of the sacred of the body. Many modern social novels are a sincere attempt to find a way out of the problems created by the present slackness in manners, and by mere undefined freedom and unrelated knowledge, but they tend to be, and often are, nothing more than a counsel of despair—an admission at once of sickness and of ignorance of a remedy. And we believe, as we have said so many times in this book, that there *is* no solution except in the acceptance of instinctive power and its use in the service of such spiritual personality as Our Lord saw to be the end of life. The soul is very sensitive and it is precisely the value we have for one another that determines the effect of our actions on one another. The soul that has attained to freedom because its life is rooted and grounded in the good and beautiful and true,—the soul that has seen the real meaning of the personal revelation of God in the Man Christ Jesus—is one who has transmuted the things of terror into the things of blessing. It has the affection that rests in value for others, which is the affection through which alone there is any real possession in this world or any other. For the only real possession is at the same time personal and eternal. The words which St. John attributes to Jesus, "For their sakes I consecrate myself that they may be consecrated in the truth," are the most significant revelation of the secret of the Saviour's power, but in this consecration there is no flight from the world. Our Lord transformed everything He touched by the redeeming purity of His own spirit. He lifted the woman who was a sinner into His own world. His very presence

transformed the selfishness of Zaccheus. He ate with the outcast but was inviolate. The force of destruction itself had no power to harm or destroy Him, for in Him love conquered hatred, light conquered darkness, and eternity conquered time. Even the symbol of curse on Golgotha has become for us the symbol of victory, because in His death on it He triumphed over it and death. For all things were His—life and death, things present and things to come. And He meant them to be ours too, but they cannot be ours until we learn to accept life and death from the Father as He did. It may be a strong thing to say, but we are compelled to say it: there is no solution of our present distresses and confusions apart from the recognition that it is just this which is involved in the Christian revelation. But it is not a recognition we can make for anyone else—it must be a personal and individual thing. We cannot even impose insights and ideals upon others. The soul itself must wake to them as its own meaning; it must possess them as its own inalienable right. But this is not a confession of defeat, for we know in Whom we have believed, and it is the duty and the privilege of our ministry to proclaim a God whose power and whose love is always available for, and always adequate to, the need of the man who seeks it. The Israelites were not wrong in believing that they must have Him with them wheresoever they went. They were only wrong in limiting His presence and misconceiving His nature. We, who have the larger revelation, know that He is with us in a more real and more immediate way than ever the Israelites dreamed, and we echo the words

of the Psalmist with a deeper, fuller understanding of them than he could have had: "He hath beset me behind and before, and laid His hand upon me." The question has never been His presence but always and only our vision and our attitude. To him who waits for Him He still comes. He never refuses to enter the open door of the heart, and when we find Him there we shall find Him everywhere. In a new sense we shall stand in awe at the wonder and the depth of life. We shall not tremble but rejoice as we realize that the unscaled heights of the heaven above us answer to the unfathomed depths of that love of God in Christ which is the assured experience of our souls. We shall rejoice as we say: "Whither can I flee from His presence?"—for whether we are in the height or the depth, or taking the wings of the morning to dwell in the uttermost parts of the sea, we shall find that Presence which is our shelter and security, that Presence in which there is fullness of joy.

CHAPTER XIII

ULTIMATE SANCTION

In the light of our discussion in the last chapter of the development in history, and the meaning for life, of the sense of the sacred Our Lord's words, "I come not to destroy but to fulfill," have a deeper and more startling significance. For as we consider the needs, not only of modern, but of all human life, we come to see how He came not to say that there was no inviolable in life, but to show us once and for all where the inviolable really lay. His condemnation of the Pharisees was a condemnation of their belief that it lay in the demands of the law as fulfilled by external observance, and their consequent blindness to the demands of love as fulfilled by internal rightness of attitude and disposition. But his condemnation was not only of the Pharisees; it was a condemnation, too, of anyone at all who should make his brother to stumble or should offend against one of His little ones, and it was a strong condemnation. "Woe unto you," He said, and "It were better that a millstone be hung around his neck, and he be cast into the middle of the sea." "Ye know not of what spirit ye are" was true both for the disciples and for us. It has sometimes been made to seem that because Jesus came to shew that love was the

ultimate and only motive justifiable in human intercourse, and that force and the appeal to terror were always illegitimate weapons, He therefore made life an easy and casual thing. But no interpretation was ever more false and misleading, for no one ever said more definite things than He about the conditions of entry into the Kingdom of God; indeed no one else would have dared to say things of such unmistakable finality. No one declared more clearly that certain attitudes to life, certain ways of dealing with people, had no part or lot in the Christian Spirit. "Straight is the gate and narrow is the way," He said, "that leadeth unto life, and few there be that find it." It was nothing less than a fundamental change of spirit that He demanded of Nicodemus. "*Unless* a man be born again he cannot see the Kingdom of God," and he had no alternative way to suggest. And it is noteworthy that St. Peter, a Jew speaking to Jews, should have used the words: "But ye denied the *Holy One* and the *Just*, and desired a murderer to be granted unto you; and killed the *Prince of Life*." It was in the spirit of the Risen Christ that St. Paul said that "the wages of sin is death," and that nothing availed "but a new creature." These are hard sayings. They spring from no easy philosophy and admit of no compromise. And moreover—and this is vitally important—they are no mere theological statements of the arbitrary ruling of a God of terror who lays on men burdens too grievous to be borne, but the fruit of divine insight into the very nature of the life in which a God of love means men to develop, and which, when they understand and accept His

will in it, makes their development amply possible. And the question for us is not: Is this the outgrown dictum of an old theology? but: Is this the very condition of our being, and our growth, and our happiness, now and to-day? So fine and thoughtful a writer as Canon Streeter, considering the present moral confusion says: "Where the consequences of actions are likely to be terrible it is well that men should know the truth. Men do need continually reminding that the Reign of Law—that inevitable *nexus* of cause and consequence that holds throughout physical nature—holds also in the sphere of conduct," and "whatever of romance is to be here found lies in the high adventure which seeks to work out a romantic ideal in the spirit of stark realism; it is the romance that dares to face reality. The core of Christ's teaching is that the gate is strait." [1]

We have only to look into our hearts to know that these are no warnings of a self-centred pessimism which grudges to others the joy which it cannot itself attain, but that they are rather the secret of the only true and absolute optimism (the optimism of Christ's faith in God) and that they reveal the conditions which are the *sine qua non* of the possession of the joy that no man taketh from us.

When we think of some of the lives with which we are familiar, more often than not we know that something is dreadfully wrong, but what it is we do not always know. It is not fancy but fact that reality is hardly found and that freedom is dearly won, and they are certainly not found in mere

[1] See Canon Streeter's admirable essay on "Moral Adventure," in *Adventure*.

knowledge or won by thought alone, but only by that ethical and personal response to life through which thought becomes conviction, and knowledge realization. But how is thought to become conviction, and how is knowledge to become realization? What in life is to command us and to bring us out of the weakness and the uncertainty of divided loyalties into the strength and assurance of a unified purpose?

To show that these questions are prompted by no idle fear let us instance Dr. McDougall's grave apprehension that with the breaking down of the old, fear-prompted religious sanctions civilization itself must break, and be destroyed. He offers a tentative hope of deliverance, but he sees no sure way out. "The difficult thing," he says, "to understand is how any societies ever managed to break their cake of custom, to become progressive, and yet to survive. As a matter of fact, very few have become progressive, and fewer still have long survived the taking of this step." Then later, speaking of the belief in punishment after death as a very effective social sanction he says: "The most notable example of this process is, of course, afforded by the hell-fire which has played so great a part in the sterner forms of Christianity. And the long persistence of fear and awe in religion is well illustrated by the phrase, widely current among a generation recently passed away, 'an upright, God-fearing man', a phrase which expresses the tendency to identify uprightness with God-fearingness, or, rather, to recognize fear as the source and regulator of social conduct." He then suggests that the modern change of belief, the "withdrawal

of supernatural powers from immediate intervention in the life of mankind," diminishes the efficiency of sanctions so much that "whether our societies will prove capable of long surviving this process is the most momentous of the problems confronting Western Civilization. The answer to it is a secret hidden in the bosom of the future." [1] Yes, but we ask what exactly Dr. McDougall means by supernatural? Does he suggest that we must use the term to denote a vague sense of an external power little more developed than that which the primitive had before the object of his tabu? And must we believe that, in a world appointed by God, and with faculties given by Him, those very things which make for our progress are to be our undoing? And is the answer to the whole problem really hidden in the bosom of the future?

We suggest rather that the answer is written large across the story of human life, and that we only need the eyes to read it there. And we suggest that that answer reveals a new and a different sanction from those whose disappearance Dr. McDougall fears, a sanction at once natural and supernatural, at once personal and universal, at once for the moment and for all time. It may be that it will need different interpretations and different applications according to the different situations which it will have to meet, but it will always be the expression and demand of God's nature as righteousness and love, and therefore always the fulfilling of life. That such a sanction is the paramount need of our age is apparent not only in the social confusion around us, but in the

[1] cf McDougall, *Introduction to Social Psychology*, pp. 266 et seq.

confession of despair implicit in so much of our more serious literature. But before we go on to examine its nature and validity further, let us go back for a moment to those characteristics of the Victorian Age on which we touched in the last chapter, and in the understanding of which we believe may be found the key to the understanding of much of the present revolt.

The Victorian age, as Dr. McDougall suggests in his reference to the efficacy of the idea of hell-fire as a deterrent, was an age of extraordinarily powerful social sanctions, but they were to a great extent, and in their common working (not, of course, in the interpretation of them by the finest minds), of a very external kind. The recognition of that is no reason for falling into the easy modern habit of condemning everything Victorian. The Victorian may have been a one-sided age, but it was in many ways a great one. It was an age of great literature, great statesmanship, great scientific and philosophic thought. Men and women were living strongly and worthily in it, and we might well envy them the emphasis which they laid on integrity of character, and the extent to which they undoubtedly attained it. Their difficulty was that they very often misunderstood the nature of the forces that determine human life, or that, fearing these forces, they repressed them, so that character sometimes became hard and warped, and personality often broke beneath its demand. Moreover, repression led them to seek their victory

and solve their problem in external ways, so that while their relationships were marked by a dignity and courtesy which was the expression of a sense of value and fitness, these things were used too as a defence against the admission of disturbing realities. Prudery gave to multitudes on the surface a satisfying sense of moral attainment, but was actually the sign, either of defeat, or of the fear of defeat, by their own instinctive nature. Apparently all this led to an objectivity that might, unless one examined it closely, seem in face of the tortured subjectively of our age, to be something rather desirable than otherwise. If you had suggested to most of the Victorians the possibility of determination by the unconscious (or even of the existence of such a thing as an unconscious mind) they would have smiled tolerantly at you for what would have seemed a contradiction in terms, yet they themselves were in the main bound and motivated by the unconscious. We have said already that the respectability of the time was guarded by what in reality amounted to a tabu. So strong therefore were its sanctions that through them certain characters developed great strength—but those who were crushed by them—as thousands were—were judged with the harshness of incomprehension, and condemned with the horror that springs from unacknowledged fear. A hard and fast line was drawn through life, and men were commended or condemned according as they walked on one side or the other of it, but judgement was often according to external standards—to symptoms and manifestations—rather than according to spirit and intention. So, though the Victorians had truth and right on

their side, it was a half truth and a partial right that so blinded their eyes that they saw no hope for the despairing who could not attain the standards demanded by an often fear-conditioned society.

All this has an immense significance from the modern point of view. Although many of the Victorian sanctions were, as we have seen, external in nature, and although some of them can beneficially be superseded, there still underlay them certain truths that are of universal application and of universal necessity for human life. But because the Victorians did not either fully understand or clearly interpret these internal and indestructible sanctions, it seemed to the moderns that they had nothing more to hand on to them than a set of external laws and conventions. And the moderns, impatient, especially after the war, of anything that could be characterized as hypocrisy or externality, were inclined to discard the whole of them without further examination. The result is that to-day we have not escaped from the Victorian position, and that for all our talk of realism we are equally without a philospohy of life that is adequate to what we know of its nature. The old prudery has certainly gone, but in its place we often find a mood of joking flippancy, which though it professes to look reality in the face and to jest about it, is just as much a defence against life, and an escape from reality, as ever prudery was. To those who put up such a defence, reality, because they are not reconciled to it, seems to be so terrifyingly serious a thing that they must prevent their fellows from touching on any subject that is painful to them. Jokes and flippancy, because they

seem to advertise that all is not only well, but exhilaratingly so, effectively prevent the discussion of topics which infer a consciousness of the world's deep unhappiness. What Hamlet said of the fickle queen we might say of them—that we think they do protest too much! The person who jokes continually is protesting a happiness he does not possess just because he must pretend to himself, and if possible to others, that he does possess it. Such mirth, like the nervous, often causeless, laughter of the neurotic, gives a sense of strain and unnaturalness that speak eloquently of some inner disharmony. The joy of balanced adult life has a different source and a different expression. The rippling laughter of the brook belongs rightly to childhood which is at the source of life, but the river near the sea has a deeper, quieter flow.

The truth is that we are missing the dignity and beauty, the strength and height and depth that our fathers found in life. Human life has become cheap, human personality a thing to be lightly exploited to serve any end of the moment, and if death is an incident, it is no longer because of faith in immortality, but because it is all too dreadfully familiar. The materialism of much of the new psychology is not just the outcome of new knowledge of the nature of mind and the springs of behaviour: it is the interpretation of facts by a new temper—the temper of an age that has replaced moral dignity by pleasure, and what were often the sanctions of the eternal with the passing

subjectivities of time. One of its characteristics is that, as in the days of the sophists, individualism may think anything, and be accepted as a law unto itself. This, of course, is strongly put. In one sense you can no more indict an age than a nation, but in so far as such generalization is permissible for the sake of argument, we can so indict the present temper which forgets that necessity is the soul of freedom, and law the possibility of life. Self expression is a favourite catchword but there is a self expression that—to use an illuminating phrase of the Rev. F. R. Barry's [1]—is nothing more than self mutilation. We should perhaps even say that it is something more than self mutilation, for it involves the mutilation of others as well as of the self. Because a few have thought themselves superior to law and convention many have been swept away by the lack of them. There is still the desperate mob of the doomed dancing round the pyre of human affections and human hopes, while the nature of things looks on with sardonic patience, and there seems none to bring hope and none to bring salvation. And many who are not in such desperate case, but who are still conscious of the depth and insistence of their need, are waiting to-day as men once waited for the hope of Israel, and like them do not know whence hope is to come.

For there is not only the unfortunately large number of those who, having committed sacrilege and become enslaved by the consequence of their sin, seem to be without hope and without refuge

[1] The Rev. F. R. Barry, of Oxford, author of *Christianity and Psychology*.

in a homeless and loveless world, but there are others who, although they are not so broken, are equally without real hope. These latter give themselves to life in many selfless interests. They know that it is better to live for what is noble than ignoble, charitable than selfish. They have a strong moral sense, and a deep desire for right human relationship, but though they may relate these things to an objective moral law they cannot conceive of a Personal God as the ultimate sanction, not only of their moral ideals, but of their human hopes. To such people as well as to the morally sick that personal view of the Universe which is the very heart of real religion ought to come with the liberation of good news. For we may love to the uttermost, but if we believe that love ceases with death, then we cannot connect it with ultimate value in the way in which it must be connected if death is but an incident in a developing life. Religion not only justifies the hopes that are an integral part of all unselfish affection, but it alters the actual quality and feeling-tone of love. It is only when our affection for one another is rooted and grounded in an immortal order that love becomes finally sacred, and life itself sacramental. And if it be said that there are those who do not believe in a personal God, and yet regard personality as sacred, we would suggest that there can be no sacred that is not ultimate and beyond the menace of time, and that their position implies, although they do not allow it, that personal values are ultimate and can only exist in a world the ground of which is a personal God. They have values that really belong to an eternal order, but

because they do not see them as belonging there they lack a possible unification of life that would enhance both power and joy, and set free from despair. This last is important, for an implicit or explicit despair is one of the saddest of the features of modern life, and one is driven to the belief that it lies not so much in the lack of an adequate ethic, as in the lack of an adequate sanction for that ethic—a sanction that is supernatural not in Dr. McDougall's sense of being prompted by fear, but in the sense that it is related to, and springs from, the nature and being of God as the ground of life.

There is no greater fallacy than to think that because men have ceased to believe in hell flame, there is no hell: or that because they have ceased to believe in a judgement seat, there is no judgement. We have tried to show in the course of our argument in this book how primitive man was governed by sanctions that were largely the sanctions of fear, and how, believing that the things of terror were external, he strove to ward off by external means the shafts of the fate he dreaded. We have tried to show also how these external sanctions, and external ways of escape from fear, have persisted into civilized life, conditioning not only much of the theology of the mediæval church, but much of the attitude of Protestantism, and much of the thought of the past and the present centuries. But we believe that the time has come when men will no longer be governed by sanctions that are handed down just because they have obtained in

the past—either because the fear that once strengthened them has gone, or because insight into the nature-reasons which were involved in them has made them appear negligible. So we come back again to the supreme demand of our age—a demand arising from our very nature, as well as from the stage of our progress—for the presentation of a sanction that shall be ultimately and universally valid, acceptable to the strong and the intelligent, and adequate to the weak and the unsure. And it is in the profound conviction that there is such a sanction for all life, and all conduct and thought in life, that we have written this book, and in the deep certainty that that sanction is to be found in the Christian revelation of the nature of God and man, not alone because history and tradition affirm it, but because it, and it alone, answers the need of human life for fulfilment. For we believe that the moral imperative is not an external legislation but an internal necessity inherent in our very nature, and that the moral sanctions which are finally valid are written not so much in special religions or in special social codes (though they may be written there) as in the very nature of human life and human need.[1] We have

[1] When we say that the moral imperative is not a mere external legislation we must not be misunderstood as implying a doctrine of Immanence only, and as weakening the idea—pre-eminent in our thought throughout—of the Transcendence of God. It is always God who is first—God who is the final objective Reality and the ultimate sacred in life. So that the law of our own internal necessity is in one way an external and divine legislation because it is the demand upon us, not only of the nature of our beings, but of the nature of our beings as created in His image by a moral and rational God, Who does, in so creating us, lay upon us the demands of His law, writing them " not in tables of stone but in fleshly tables of the heart." As we come to apprehend the law written there, we come to apprehend also something of the objective law and will of God,

looked too long to the external for the unshakeable sanctions of our lives, and now that the moral world seems to be falling to pieces around us, we do not know where to find our security. And we are afraid because we think the internal sanction has gone with the external, or because we have never known that there was an internal sanction at all. But it is just because sanction is internal that it can never go. It is there—as it has been there—all the time. The fact is that the external sanctions are true only as symbols of those other internal ones whose law is the law of our being and whose judgements and blessings come to be written even in our flesh and blood and nerve and brain. The shafts of fate are never fired from without. They lie embedded in the heart that, seeking its own mere selfish wishes and pleasures, at once denies the sanctions that are in its nature as spirit, and transgresses the laws of its being as flesh. For it has been our contention throughout—and we have failed if we have not made it plain—that it is in the very nature of created life that the flesh is not a hindrance to, or an enemy of, the spirit,

just as vice versa we come through apprehension of the law and will of God, as revealed generally in the history of the race, and particularly to special people at special times and in special places, to an understanding of the law of the heart. But we have always to remember that the law and the will of God, the moral and rational demand and Being, are there prior to us and objective to us, quite apart from whether we recognize or respond to them, or from the completeness of our recognition and response. But it is precisely because the inner necessity of our being is also the necessity of a rational and moral universe that it is so vital that we should understand and obey it, for the matter is not only that so personality develops and is saved from destruction, but that so it makes its response to the Eternal, Transcendent, Self-conscious Personality in reconciliation with whom it finds and fulfils its meaning.

For a further discussion of this subject see the author's *Reconciliation and Reality*, p. 78 et seq.

but that the two are correlates, and that the spirit grows in and through a right use of the flesh.

" Let us not always say
' Spite of this flesh to-day
' I strove, made head, gained ground upon the whole ! '
As the bird wings and sings,
Let us cry ' All good things
' Are ours, nor soul helps flesh more, now, than flesh
' helps soul ! ' "

In recognition of this fact lies the hope of our own age, however hopeless its problems may sometimes seem. Even the things—of which we have been compelled to speak—that may go so terribly wrong with the human personality, go wrong only because it is so deeply and surely true that God made us for Himself, and that there is something within us that strives for the realization of our sonship, and is restless and discontent with less than that. If the moral sense were not so strong, there would be no repressions and neuroses. It is because God is in Christ calling us to Himself that we are forced to seek to escape from the bondage that results from the denial of our real nature as His children, and the problem of atonement is just the problem of our redemption from the unreality of selfishness and insincerity into the final personal reality of righteousness and love.

It is precisely because the world is made up of persons, and because our religious, social and political life is the outcome of the nature and the

actions of persons, that nothing can save the world except the alchemy of Christ that saves it at the point of the individual soul. And it is precisely because the ultimate sanctions of life are such as we have tried to show them to be, that He cannot and does not save us by arbitrary and external means, neither diverting from us the wrath of a jealous God, nor shielding us from the inexorable judgements of the nature of things, but by so changing us that we judge ourselves and are not judged of Heaven. The self judgement of the Prodigal Son that prompted his return from the far country is the only judgement that the Father wants. We enter into the glorious liberty of the children of God when we wake to the realization that that liberty is our eternal possession, and that through it we may lay hold on our inheritance both of the earth and the heaven. Here again we may quote the words of St. Paul's great and illuminating insight, "All things are yours, whether life or death or things present or things to come—all things are yours."

In the assurance of this we come to a larger understanding of our Lord's words "Blessed are the pure in heart," and "The Kingdom of Heaven is within you." He saw that the law of God was not something written in tables of stone, but in the necessity of the human heart, and he accepted that necessity as in itself of God. It is what cometh from within the man that defileth him, and all sacrilege is the refusal to let God reign in the spirit. St. Paul understood the true inwardness of this when he besought us by the mercies of God —he did not say by the fear of God—"to present

our bodies, a living sacrifice, holy, acceptable, which is our reasonable service." It is when we realize through a quickened vision that this service is indeed just quite simply reasonable, that we understand what life itself means for us. There is only ever one thing to be done. It is the right thing. There is only one life to be lived. It is the life made worthy through the acceptance of what is eternally worthy. We are not so much wise when we choose it as desperately foolish when we do not.

We touch the holy of holies in life, and dwell in it, when we say that God is love. It is only the very best and the very highest, only the unutterably good beyond our asking and our thought, that Love wishes for us, and that it works and waits for in us, being very patient and very kind though very strong and, to imperfect vision, seemingly stern. We are not absolved from the necessity for personal effort and personal insight and personal victory, because these are the will of His love for us, but it is our sure shield and defence in them, and our everlasting deliverance from fear. For when we understand this love of God we know we have nothing to fear in Him, but everything to fear without Him.

It has been necessary, in a book like this whose purpose is avowedly to help the pastor to succour the bruised and mend the broken that considerable space should have been given to the things in life that bruise and break, in order that, through an

understanding of their nature, they may be removed. It has been necessary, too, just because there are in life so many of these things, that we should have stressed the fact that the way to personality is a difficult and often an unknown way, and that many do not find it—" the gate that leadeth unto life is strait." It may be possible, therefore, that at times an impression of almost insuperable difficulty should have been given, and so it will perhaps not be out of place to repeat, here at the end of it, some of the affirmations that have been made already earlier in the book. We believe that the ultimate truth about life is to be found in Christ's revelation of the nature of God, and that, just because it is the truth, it has a final and compelling beauty and fitness that meets and fulfils at every point both human need and human aspiration. So we have said that the pastor must in the first place seek to be true in himself, both personally and intellectually, even to the unconscious depths of his being, that so he may not only interpret the gospel message in such a way as sets it free to make its own appeal, but that he may also recognize, and help to remove, such hindrances to vision as often render powerless even the appeal of the best. We have never wished to suggest that knowledge, whether it be psychological or any other kind of knowledge, is in itself the way to the mastery of life, or that the solution of internal conflict is ever more than the beginning of victory. Life on earth is always lived within limitations—we see, as through a glass darkly ; we run, but not as though we had already attained. But we have written in repudiation of those limitations of vision that should not be, even

in a world where personality is still only in process of making, and of those needless obstacles in the course that makes the race of life for many a thing too difficult to be run. And throughout, at every point, we have turned to the great positive things as the things of healing and redemption—to the possibility of rest for the individual in the shelter and authority of the eternal God—to the possibility of personal fulfilment in the realization of the ultimate valuation that His love has for us—and to the possibility of social fulfilment in the sanction for all relationship that lies in the command that we love one another as He has loved us. It is fear that is the strength of sin, and all religions that are religions of fear are false because they blaspheme against the nature of God and the nature of life. It is faith in a God who is worthy of our trust that opens our hearts to Him, and sets free in us the love that is the single and most important principle in producing health. It is this love that is the compulsion to righteousness, and the fulfilling of the law, and this love only that casteth out fear. We must get down to the rock of the enfolding, enabling love of God, and build on that, for it is the only foundation, now as ever, that cannot be shaken.

If we have had to dwell on the fact that the consequences of the sacrilegious—the unloving—attitude to men are terrible, it has been because we believe that love has in it a truth that dares to face the facts of life on behalf of those it loves, and because we believe, too, that when the whole vast instinctive forces of our nature burn into one clear flame of affection then sacrilege will have become for ever impossible. The fear of lust, and the fear

of sacrilege, are among the fears that are cast out by love. So, too, is all fear of the circumstances of life and all bondage to its material conditions. In the light of the love of God the world is seen to be sacred only because through a right relation to it we realize our citizenship of a kingdom that is not of the world. The body is seen to be holy only because through a right use of it an immortal personality is created. We have said that because life on earth is incarnate life, the word of God for us had to be an incarnate word—" the Word became flesh, and dwelt with us." But it had to be incarnate only that we might know that the life is more than the body, and that death itself is swallowed up in victory; only that we might know that although violence and disease may hurt and destroy our physical being, and that although we must in any case return as dust to the dust, nothing has been hurt, and nothing has been destroyed, because our spiritual being continues to live and move and exist in God.

Goethe has a very beautiful passage about the illumination that comes when one realizes this. " I am sorry for those who attach great importance to the mortality of all living things, who lose themselves in the contemplation of mere earthly insignificance. For is not life ours merely that we may make what is perishable imperishable, a task accomplished only when things mortal and immortal are rightly discerned and appraised? All that is passing is but a semblance, is only shadow or symbol. We must combine both treasures—we must fuse the idea of the non-enduring with that of the enduring, must, without abasing the transitory

and the mortal, see in it and beyond it, what is immortal and unfleeting. We cannot attain what is supernal save by comprehending and growing to love to the end, to the utmost limits, what is earthly ; not despising nor shrinking from the nothingness of the earthly : we must remember that we have no other ways of rising, no other stepping-stones to God, save likenesses, manifestations, and symbols, not devoid of flesh and blood, but clothed in the most living flesh and blood. For the mystery of our God is not a mystery merely of spirit and speech, but also of flesh and blood, since for us the Word was made flesh. And so, not without flesh, but through flesh to that which is behind it, such is the greatest symbol, the most glorious union ; ah ! to how many is it still unattainable ! "

It is just because this union is possible in life, and because it is still unattainable to so many, that there is laid on us the duty to make clear, in so far as we are able, the way of attainment. For though the gate truly is strait, when we know the life of ever-increasing beauty and rightness and goodness to which it leads we would never willingly enter in at any other. It is only to the unawakened insight that denies its own best interest that the sayings of the gospel are hard sayings, like the Cross that is foolishness to the Greeks, and a stumbling-block to the Jews. To the faith that apprehends them they are the words of eternal life. So we have made this plea for a new understanding of the deep springs of human life, because we have seen that men are still spending their money for that which is not meat, and their labour for that which satisfieth not, and we know that there

is that in life which satisfieth. The world is sick and in need of a physician, and we know that there is still available for it the healing of the great Physician which waits only on the confession of our disability and our faith. The people of our day are bewildered, as sheep that have no shepherd, and the tragedy of it is that the Shepherd and the fold are there. Poverty-stricken and starved, the disinherited children of a homeless age, they are beating at the doors of their inheritance, and the doors are not locked!

But it behoves us to rouse ourselves and throw them open, lest for all our intellectual growth, and all our scientific progress, we be shut once more into the fatalism that paralysed Greece even at the height of her development. There is still, even to-day, no answer to the necessity that was her law, no answer to the despair implicit in Pindar's: "Man, the creature of a day, the dream of a shadow," but the answer that Christ gave two thousand years ago. But because it was a final answer the necessity for deliverance from the body of this death need not mean defeat and despair to us, any more than it did to St. Paul. The word of deliverance—even in face of all the problems we have handled—is still a word of praise: "Thanks be to God, which giveth us the victory."

APPENDIX I

It has been necessary at various times in the course of our discussion to stress the dangers to character and to society that arise from the different obsessive relations to material objects, and to the flesh, all of which have their root in sex obsessions. It may be well to examine some of these further.

(*a*) There is the Lady Macbeth state of mind which Shakespeare represents with such marvellous insight, and which gives such an excellent illustration of a mental obsession connected with the flesh. Shakespeare shows her as terrified because of the blood-spot which she sees on her hand, and which she cannot remove. Her speeches regarding it are significant:

"Out, damned spot! out, I say! Hell is murky. Fie, my lord, fie! a soldier and afeard? What need we fear who knows it, when none can call our power to account? Yet who would have thought the old man to have had so much blood in him. . . . What, will these hands ne'er be clean? . . . Here's the smell of blood still; all the perfumes of Arabia will not sweeten this little hand."

Here, apparently, we have a defilement of the flesh which is irreparable, because it is not a physical but a mental state, although it had a physical origin in the actual physical act of murder. A guilt

complex in connection with the flesh had been created, which is to say that the sense of spiritual guilt had been transferred to the physical. Such a complex is a very common phenomenon, as all sense of physical defilement has a mental side. Mr. Ghandi is not making an absurd claim when he says that all sensuality is mental. We can illustrate the matter quite simply. Nurses and doctors, in the cause of health, have frequently handled the physical which is connected with obsessive feelings of defilement, but unless they have a wrong attitude of mind they have no sense of defilement. They wash their hands and think no more of it, and return to the patient with comforting words, and in a relationship that knows no shame. It is important to notice, however, that the same duties may be performed by a nurse or a doctor, and the result be disastrous for the patient, because the mental attitude was wrong and produced a feeling of terror. If a patient is touched without full regard for the sacredness of personality the Lady Macbeth state of mind may be produced through a sense of guilt which he or she should never have had. This surely proves that physical tabus are projections of guilty psychic states, and that the material in itself is neither moral nor immoral, but that nature, in its demand that physical touch should never be dissociated from respect for personality, is behind a really religious valuation of life.

It is not touch that injures, but only a certain kind of touch—though here we must point out a pitfall into which the unwary may fall, for it may, and often does, happen (and the fact is proved by clinical experience) that when once a person has,

through a wrong touch come to regard the physical with horror, another touch, in intention affectionate and helpful, may also have unfortunate consequences. One of the greatest Christians England ever knew, out of his own experience, advised young ministers to be careful of touch. How many people know that even a hand laid in compassion on some people may associate itself with some dreaded incident in early life, and may cause them to project upon their innocent helper their own inward horror. Where a minister feels that a life is determined by any such fear as this he must realize that expert assistance is necessary.

An eminent medical analyst once said to the writer that he had not found it possible to cure sex obsessions unless he removed the sense of the sacred from the flesh, so that the body came to be looked upon just as any other material. This is undoubtedly true for it is borne out by other clinical experience, but we have to remember that it is not the final stage, and that the actual removing of the sense of the sacred from the flesh is only a preliminary to it. If it is not transferred to the personality as spirit the last condition of the victim is worse than the first. He may indeed be free from compulsive obsession, but yet find his cultural and personal world fall to pieces for lack of sanction. It is a desperate thing to have the sense of the sacred connected in a wrong or inadequate way with what is wrong or inadequate, but it is still worse to have no sense of anything sacred at all.

We have used our discussion of the material sacred throughout this book very largely to define and criticize certain special and disastrous evils in

modern life, and our space does not admit of an adequate examination of other sides of the subject. It is the special practical aspects on which we have dwelt that come within the scope of the book, and we have necessarily had to confine our attention to these, although we feel that we have indicated a way of approach to their consideration which, when developed, vindicates all life as sacramental.

It may, perhaps, make the matter clearer if we say that when the tabu feeling is lifted from the body, the body should then become the symbol of the sacred because it is that through which personality manifests itself. When this happens it will be found that the sense of the personal sacred is a stronger guard of the material itself than the material sacred with its tabu guards can ever be. But although these tabu guards are not necessary for people who have risen to the conception of the personality as the sacred, they must often be kept for the sake of a society that has not so risen.

(*b*). Much identification also has at its root some sex obsession. It is important to notice that all identification that involves fixation is to be avoided. Fixation has always in it an obsessive relation to the physical, and hinders what we have endeavoured to affirm as the true process of development of the psyche—i.e. the process of development from the natural to the spiritual by means of the conscious acceptance and direction of the natural. True affection will always sublimate the sensuous in the interests of another's good, but much of what

is called affection never rises to that level, but involves a purely sensuous identification and leads to a purely selfish satisfaction. It is only very unwillingly, and out of a grave sense of duty, that we must point out the fact that there is a great deal of identification with Jesus Christ which is physical identification with a perfect physical phantasy. (See Dr. Oscar Pfister, *The Psycho-analytic Method*, pp. 572–573.) This is unfortunately not only a phenomenon exemplified by morbid mysticism. It is very common even to-day, and results in some cases in deep conflict and misery, and in others in a purely erotic religion. There are cases in which this physical identification is a sudden thought which temporarily overwhelms the person, whose life until it comes has been apparently serene, but whose serenity is from that time on destroyed, because of what is considered as an ultimate and quite irreparable sacrilege. Those to whom it happens may be people who are sincerely anxious to live rightly, and who only need to have a true understanding of their instinctive nature in order to regain joy and peace, but it is very difficult and often impossible for them to reach this understanding alone, and if they cannot meet with the wise counsel which would point the way to it, life tends to become increasingly terrible to them. There are on the other hand types which are insincere and pathological, and quite unlike the above who may be deeply ethical and religious.

APPENDIX II

It may, perhaps, be desirable to illustrate rather more fully what we mean by our repeated statement that all values are ultimately personal, and that the real sense of the sacred depends upon the realization of this. Let us take the case of the sense of beauty awakened in the psyche by the flower and the sunset, and the sense of sublimity aroused by the storm. The sense of beauty, as Kant has pointed out in that critique of his, which is perhaps his greatest though least read work, evokes the sense of purity and disinterestedness because our possessing or not possessing the object in question neither adds to nor takes from our judgement of it. In fact, the sense of beauty is, as a feeling-state, directly opposed to sensuality, which always desires to possess and to possess for its own ends. Certainly it is a subjective state, but it is at the same time universal, because we feel that what arouses it in us ought to arouse it in all our fellows.

In the case of the storm, it is obvious that, as a mere physical phenomenon, it has no meaning in itself, but that its meaning is in our interpretation of it. For we are self-conscious and it is not. Of itself it is nothing more than a manifestation of material force, ruthless, destructive, and terrifyingly impersonal. In the face of it, as mere physical bodies, human beings are utterly powerless. But

it arouses the sense of the sublime within us because, looking at it, we know that this powerlessness of ours has nothing to do with the realm of spiritual reality to which our souls belong. *There* it is the storm that is powerless. In the last issue it can only destroy our physical bodies—and when it has done that it has done nothing, for it cannot even touch the personality in which alone our reality lies. It can kill the body, but we are more than victors, in that the death of the body cannot hurt us—for all things are ours, "whether life or death," and the storm is ours, because in the sense of the sublime which it awakes in us we come to a deeper realization of the meaning and the value of our souls. It is only when we are not at home in the personal spiritual world that the material one, in its more violent physical manifestations, has any power over us. Moreover until we *are* at home in that personal spiritual world, we can never be at home in the physical universe. For our souls are bigger than our physical environment—a thought adequately and beautifully expressed by Browning in the lines:

> "I know this earth is not my sphere;
> For I cannot so narrow me, but that
> I still exceed it."

But this does not in the least mean that contempt for, or abuse of, our material environment is permissable. Nothing is further from our wish than to suggest for instance, that irreverence in sacred buildings or in relation to sacred elements would be justifiable, for such irreverence is in our opinion even worse than a grave discourtesy. For

these things, although they are not sacred in themselves, are symbols of the sacred in that they are intimately connected with the worship by persons of a Personal God. They have, moreover, in some cases at least, that right to our reverence which they possess in virtue of their beauty. The recognition of this leads us to see why the artist, the poet and the man of religious insight alike, regard nature as sacred. It is sacred not because of any extraordinary power inherent in it, but because it is a symbol through which the beautiful wakes our souls, and also a medium through which, as in the providences of life, God speaks to us. For the beauty of nature illumines for us the mind and the desire of God. Through it we recognize one of His values, and are humbled by His conception and creation of beauty that is so high above our own, while at the same time we learn that our own conception and power of creation exist in and because of his. Beauty, like goodness and truth, ceases in this way to be merely abstract, and becomes like them supremely valuable as a means of the mediation of personality. When personality is seen to be sacred, and it is realized that there can be no communication of person with person apart from means which mediate it, then all such means, the world and life, nature and the constructive work of man's hand, have a sacredness as symbol.

It may help towards the understanding of this if we illustrate briefly the difference between vehicle and symbol. A symbol points to something beyond itself. A material object as symbol may therefore involve a whole world of spiritual meaning. A

material object as vehicle involves physical power. To primitive man, for instance, a tree may be thought of as possessed of a spirit which he imagines to have physical power—that is to say it is for him a vehicle of the sacred. To the spiritual perception of the more developed man the same tree may be equally, nay, even more, sacred, because it reveals in its beauty of form and leaf and flower a world of æsthetic values of whose existence and nature it is an intimation, and which will still remain when it fades. (This world is one of which the primitive man was necessarily ignorant, and at which he could only guess in his crude conception of power.)

In the first place, that is, some special tree or trees may be sacred as vehicle, in the second all trees are sacred as symbol, and the sacred as symbol is seen to be more inclusive and more significant than the sacred as vehicle. (cf. here the note on the sense of the sacred as connected with the body). In neither case would it be right to destroy with a rude hand. We have never any right to destroy except for a constructive purpose which justifies destruction. To understand the true sacred is to have a deepened sensitiveness to life that prevents, rather than facilitates, the easy destruction of other people's reverences, and that means that we will not even rashly remove the tabus that guard our fellows' sanctities unless we can point them to the higher sacred which should take their place. And we would deem it sacrilege to violate what is symbolic of the sacred because that would be to show contempt for that of which it is a symbol.

It is this sensitiveness that lies behind the sense of the fitness of things—behind the real courtesies

of life, as well as its modesties. These are then preserved freely and reasonably as a result of vision and value, and not irrationally because of fear. It was here that our Puritan fathers made a mistake. They destroyed what was sacred to other people because of a true sense that the personal was central for life and worship, but they destroyed with a blind force which made it impossible for others to apprehend this true sacred whose command they misrepresented in their action.

APPENDIX III

The conception of the self is one of the most profoundly difficult, both in psychology and philosophy. In psychology the will, which is the centre of the organized self, is only dominant over what can be brought into consciousness, but the unconscious can, as we see, profoundly affect the life and experience of a person. Therefore the real self must be larger than the merely organized self. We cannot adequately go into a subject which would involve a whole treatise, but we can use an analogy which will help towards comprehension of the position. As man is in the world, so is the organized self in what may be called the larger self. He only knows a little about the world, he very inadequately understands its secret, and very partially commands its forces. But every discovery, and every advance towards a fuller understanding and mastery, is a personal attainment, and leads to a higher, freer, and yet more truly organized life. This continuous victory is only accomplished by a right use of one's faculties. So it is with the psychological self. The will is like a man who has to make a clearing in a wood. It is not truly operative unless that which is discovered in the unconscious is rightly understood and rightly placed. The powers of the unconscious, like the forces of nature, have to be commanded and directed in the interests of what is of real value. And the more we know, the more we realize that as nature is purposive relative to human civilization

so is the unconscious purposive relative to personal development.

In psychology, as in philosophy, the self must be that which ultimately unifies experience, but when we try to make an object of the self, the self as subject has to try to perceive the self as object, and while that can tell us how the self has acted, might act, and can act—a notion full of content, we are yet not dealing with the self as subject, which is given by intuition, and which is the necessary presupposition for any conception of experience as rational.

But, of course, it must be obvious that wherever any estimate is made of action or of attitude there can be no question of judgement or of condemnation, except in so far as the action is prompted by the organized self, and the attitude consciously determined. One is often compelled to say that certain attitudes and certain ways of acting are wrong in that they are injurious both to the person concerned, and to society in general. One must say, moreover, that others are unfortunate because they shut people out from the fullest possible happiness and power. But so long as they are unconsciously determined they cannot be criticized as insincerity or sin. It is vitally important that this should be remembered, because it is only with it in mind that psychological classifications, or examples from clinical practice, can rightly be made or used. To have the knowledge and the insight to realize the unconscious motive which is impelling a man, and to judge his conscious will and desire by that knowledge would be both unfair and unsound.

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